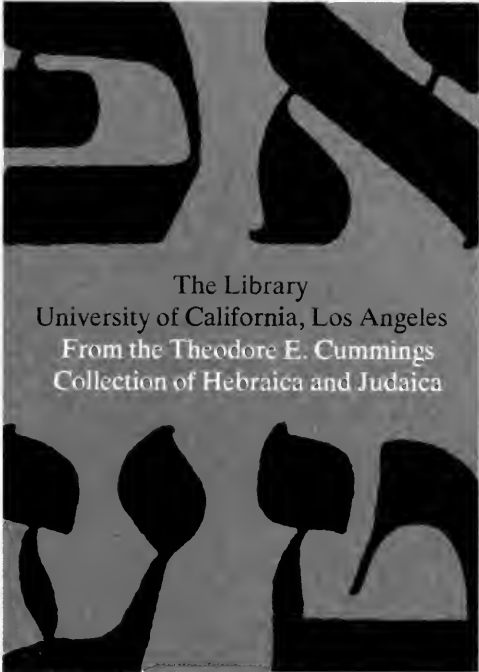


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שמע ישראל

H. Gaster

THE

SPIRIT OF JUDAISM.

BY GRACE AGUILAR,

OF HACKNEY, ENGLAND.

"Thou makest us a reproach to our neighbours, a scorn and derision to them that are round about us,—yet have we not forgotten thee."—PSALM xlv.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and BELIEVE me. This people have I formed for myself, they shall show forth my praise."—ISAIAH xliii. 10, 21.

EDITED BY ISAAC LEESER,

OF PHILADELPHIA.

PHILADELPHIA:

PUBLISHED AT NO. 1 MONROE PLACE.

5602.

## SHEMANG YISRAEL.

HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE. AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIGHT. AND THESE WORDS, WHICH I COMMAND THEE THIS DAY, SHALL BE UPON THY HEART: AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND SHALT SPEAK OF THEM WHEN THOU SITTEST IN THY HOUSE, AND WHEN THOU WALKEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP. AND THOU SHALT BIND THEM FOR A SIGN UPON THY HAND, AND THEY SHALL BE AS FRONTLETS BETWEEN THY EYES. AND THOU SHALT WRITE THEM UPON THE DOOR-POSTS OF THY HOUSE, AND ON THY GATES.

DEUTERONOMY vi. 4-9.

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TO HER

WHOSE PRECEPTS AND EXAMPLE

ORIGINALLY INSPIRED THE SENTIMENTS CONTAINED

IN THE FOLLOWING PAGES,

THE TENDER GUARDIAN OF MY INFANCY,

THE SOLE INSTRUCTRESS OF MY YOUTH,

THE FAITHFUL FRIEND OF RIPER YEARS,

TO

MY BELOVED MOTHER,

*This Volume*

IS MOST GRATEFULLY AND AFFECTIONATELY INSCRIBED.

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## EDITOR'S PREFACE.

It is with a high degree of gratification that I am enabled to introduce to our religious public a new labourer in the elucidation of our time-honoured faith, in the person of Miss Aguilar, the author of the present publication. This, however, is not her first work; as about four years since she committed to the press a translation of the "Israel Defended," by Don Isaac Orobio, the brave and undaunted defender of the Mosaic religion. In addition to this Miss A. has written several fugitive poetical and prose pieces, few only of which have reached me.

My first published sermons having attracted the kind attention of Miss A., she requested me to undertake the editorial supervision of her MS. work on the "Spirit" of our religion. I shall readily be believed when asserting, that I felt truly happy that such a demand had been made upon me; and I accordingly offered my services to do as I was desired. Somewhat more than two years ago, Miss A. having finished her work sent it out to America through a private channel; but from some cause unknown it never reached me. She had accordingly to undertake the laborious task of re-writing it from her original sketches, and she completed it anew about this time last year. Last May I at length received this long expected book, and had it not been for many unforeseen interruptions, its publication would not have been delayed till this time. The work is now, however, safely afloat on the ocean of public opinion; and I assure my friends that they cannot afford me a greater pleasure than to receive kindly and favourably the offering on the shrine of our religion so beautifully offered by our distant sister, distant only in body, because, though residing in another hemisphere, her spirit is linked to ours by the ties of national consanguinity and the bonds of one belief in the same kind and omnipotent God, whose are the sea and the dry land.

It would not become me to speak of the merits of this work, as it might be supposed that I were but offering the usual and fulsome adulation, which it is only too much the fashion to offer to an author. Yet I may say without hesitation, that our females will find in it many passages peculiarly calculated to win and arrest their attention by their elegant imagery and truly delicate portraiture.

Few indeed, whether male or female, but must rise refreshed and invigorated by a new feeling of religious hopefulness called forth by the pious aspirations which are scattered throughout these pages, and be the more strongly impressed with the beatifying principles of our religion; seeing, as they must do, that the argument so strongly brought home to the judgment of all is not furnished by a man PAID to *preach* our doctrines, but by a woman whose own experience has taught her the blessedness and life springing from the living fountain of the code and law of Moses. This voluntary testimony is worth much more than a highly elaborate treatise by one deeply learned in the law; and despite of occasional errors, which are for the most part animadverted upon in the notes appended to the text, I have no doubt but that it will aid greatly in diffusing a true spirit of religion, and assist our fellow-believers to lean in their joys and afflictions with confiding trust upon the Holy One of Jacob their Rock and Redeemer.

I rejoice greatly, that a gifted daughter of Israel has at length appeared, who does not disdain to stand forth as the champion of her ancient creed, and who, forsaking for awhile the field of secular literature where both fame and profit await the successful aspirant, links her fate with those ardent few who hesitate not to avow their abiding hope in the law of their Hebrew forefathers, and who seek for no better reward, than to see their own religion followed and its adherents honoured, not for the possession of wealth and power, but for the possession of a piety and a devotedness to their God, which can proceed solely from hopes whose birth is in heaven and whose ending is only in eternity.

My editorial labours were restricted, by the express direction of the author, to correcting the text where I might discover obscurities, and appending notes where they were required. I have fulfilled both parts of the pleasant task assigned me with honest fidelity, and with all the accuracy I could command. Of course perfect freedom from faults I do not claim either for my friend or myself; and any slight inaccuracies which may be discovered here and there will, I trust, be viewed with the usual indulgence which I have hitherto received. For all the notes bearing my initials I am alone responsible; since, owing to the distance between us, the author had no opportunity of seeing them before they appeared in print.

The chief points of difference between Miss Aguilar and myself



are her seeming aversion to the *tradition*, and her idea that the teaching of mere formal religion opens the door to the admission of Christianity. The reader will easily perceive from my notes to various passages, that I believe the traditions of our fathers of vital importance in elucidating the words of Scripture and regulating our course of action. And I insist in concert with all who have duly weighed the subject that, without claiming infallibility for the sayings and decisions of our Rabbins, they are nevertheless entitled to be listened to with profound respect and to be obeyed as holy ancestral customs, unless indeed they flatly contradict the text of Scripture and the legitimate common sense deductions therefrom. It is too evident for denial by the most prejudiced, that a discretionary power was conferred by the law of Moses upon the various chief tribunals for the time being, (see Deut. xvii. 10;) and their decisions, together with the oral traditions delivered by Moses himself to the elders, always constituted our customs, and are what we term the oral law, or tradition. That many things may have crept in in process of time, neither warranted by the strict letter of the law nor necessary for any useful purpose, I will neither deny nor affirm, for this is not the place to do so; but this much may be asserted without fear of contradiction, that without traditional authority there could be no Jewish conformity; since others use the Bible as well as we do, and still their conduct is so totally different from ours. Now what constitutes this difference, but our mode of interpretation? And whence is this derived, but from tradition? I regret that the small space I am necessarily limited to in this preface prevents me from enlarging on the subject; but I may say once for all, that Jews are not safe unless they abide by the doctrines which have been handed down as derived from and based upon the Bible; and though *all* may not be able to get a comprehensive knowledge of the minutiae of the laws, it is scarcely to be doubted, that there will be always educated men whose business it is to devote their whole attention to their religion and to be at all hours ready to show the people the way they should go, and to distinguish between the clean and the unclean no less than between the morally right and wrong.

In regard to the approach to Christianity by the formalist, I must remark that there seems to be no connexion between the two, any more than the apostacy to paganism or the Islam where either of these prevails. The Jew embraces Christianity, if at all, by his

desire for some tangible advantages which his change is supposed to bring, or from a mere ignorance of the principles of his own belief. It is, therefore, not because a person is a formalist, only because he is ignorant of his duties and their intent; and accordingly those who have received no religious education are more likely to swerve than they who have been instructed though faultily; for if these last fall it is not from ignorance, but from wickedness. Besides, in free countries, such as America and France, Jews do not embrace Christianity so much as become indifferent, and only coalesce through marriage or entire neglect of all religion with the multitude around them, simply because they do not *care*, not because they do not *believe*. Indifference therefore is a far greater enemy to us than conversion; and upon the former Miss A. has said but little, whilst she has expressed more fears of the latter than I believe warranted by the facts.

However my acquaintance with late events in Europe is not sufficiently extensive to hazard an opinion on either side; and I hope fervently that the Guardian of Israel who has so long preserved us from annihilation may farther bless and protect us, and give effectiveness to the earnest labours of His servants to spread a knowledge of His law among His chosen people.

In conclusion I will merely state, that late events, which some weak in faith have thought fraught with danger to our national unity, will surely prove in the end of the utmost benefit. Inquiry will be called forth; men of godliness will hasten forward to teach and proclaim aloud the word of God; the spirituality of our faith, as has been done in the present work, will be duly exemplified; love for our observances will be greatly increased; and labourers of both sexes will not be wanting to work with undismayed courage for the promotion of the kingdom of Heaven in truth, faithfulness and humility.—With these few and brief observations I surrender the work of my friend to the approbation of our religious community; little doubting but that she may meet with sufficient success to cause her never to regret the hours she has devoted to a task of all others the most pleasing, of having guided many to righteousness, and caused the drooping spirit to revive in renewed strength and hope in the Author of all the blessings that are ours here and in the life everlasting.

ISAAC LEESER.

Philadelphia, { Tebeth 21, 5602.  
                          { January 3, 1842.

## PREFACE.

EXPOSING a work, which has long been the darling object of an author's cares, the treasured subject of his secret thoughts, the companion of private hours, to the eye of a censorious world, must ever be attended with many varied and conflicting feelings, more particularly if that treasured subject be theology. The scrutiny, the criticism lavished on thoughts of a light and evanescent nature, may be heard with a smile; the condemnation or approval of peculiar sentiments and feelings, may be attended with a degree of pain, which, however, can at length become indifference; but when it is those deepest, dearest, most precious feelings of the heart included in that one word, Religion,—indifference can never blunt the pain, or ease the trembling doubt which ever attend their exposure to a world.

The earnest desire to do good can alone nerve the spirit to face pain, scorn, contumely—even the charge of hypocrisy:—yet even this motive may be turned and twisted by the scorner; and the breathings of a spirit painfully sensible of its own unworthiness, fully conscious how vain are its struggles to walk on steadily in the path it has laid down as that which the word of God points out—often sinking in grief and deep despondency, at the immense distance which severs it from the goal it pants and longs to seek—these very breathings may be regarded as mere declamatorial cloquence, as doctrines well-fitted for the distant crowd, but unfelt by those who can so glibly and smoothly give them vent in words.

Even to this wrong the author of a theological work must invariably submit, and nerve his mind to hear his most sacred feelings canvassed alike by the sceptic and the scorner, the bigotted and the irreligious—even by those whose approval he may most earnestly desire.

To the Hebrew theologist these trials and difficulties are increased; for besides the enemies of his own faith, (which a clear and candid statement of religious facts seldom fails to create,) he has to encounter both open and covered attacks of the religions around him;—he must prepare defence for all that he has promulgated concerning his peculiar belief;—he must not be surprised to find all that he has brought forward simply to demonstrate the difference between his creed and that of others treated as attacks challenging reply;—he must strengthen himself to mark unmoved his most charitable and benevolent feelings trampled upon, or totally disregarded;—he may see all that he fondly hoped would aid the cause of love to God and charity to man turned into weapons of bitterness and strife—the good he hoped to see, changed into evil; and often and often he may long to recall the words that he has written, but in vain.

The author of the following work is well aware of all this; and yet so powerful within her is the hope that it may be permitted to find some response in the gentle minds of her own sex, to awaken one lethargic spirit to a consciousness of its own powers, its own duties, to lift up one heart in increased devotion to its Creator, and benevolence to its fellow-creatures: that still she sends it forth, trusting it to Him whose blessing can alone render it, in His own good time, of service to His people.

To the mothers and daughters in Israel its pages are more particularly addressed, for to them is more especially entrusted the regeneration of Israel. A preface is scarcely the place to speak of the important influence of women: yet to them, and them only, are the earliest years of *man* committed; from their lips must the first ideas on all subjects be received; and on them yet more particularly devolves the task of infusing that all-important but too often neglected branch of education, religion. By them, perhaps, this endeavour to lighten their labours may be welcomed in the same kindly spirit in which it is written. The religion which it breathes may be deemed too heartspringing, too feminine, too

clinging, to find its reply amid the sons of her people : yet those very sentiments, if insensibly instilled by the Hebrew mother in her religious exhortations to her children, may fall with greater influence than did they proceed more from the head than from the heart. She need not fear that they will degenerate into slavery, that her sons will receive the scornful appellation of saints when they enter the world. The man will retain, revere, and bless the religion of his infancy, and bear it with him as a shield of defence and robe of glory. His bolder heart, his hardier frame, while it strengthens and retains its early impressions, will deprive them of all which might be considered too feminine and dependant. While to her daughters the piety of the heart and the affections will at once give strength for the trials of life, hallow domestic and social duty, purify their simplest pleasures, and, fitting them in their turn to lead their offspring in the same blessed path, render them worthy helpmates of regenerated Israel.

When therefore the author looks to her own sex for the support and countenance of her labours—when it is to them that they are principally addressed :—she ventures to hope that from all undue presumption her efforts may be absolved. Her aim is to *aid*, *not* to dictate ; to *point* to the Fountain of Life, not presumptuously to *lead* ; to awaken the spirit to its healing influence, to rouse it to a sense of its own deep responsibilities, *not* to censure and judge.

The hours of reflection, which attended alike the composition and the writing of this volume, awakened her too strongly and keenly to a sense of her own weakness and utter incapacity of herself to keep the law of her God as her heart desires, ever to permit her pronouncing a harsh judgment on her fellow-creatures ; and if there are passages which seem to belie this assertion, she can only declare they are as completely contrary to her sentiments as to her intention.

One other incentive has urged her to the publication of her work—the hope that it may assist the followers of other creeds in obtaining a truer and kinder estimate of the Jewish religion

than, from the scarcity of theological writings amongst the Hebrews, they now possess. It is not from argumentative works that the true spirit of a religion can be discovered; and yet with the exception of one or two, these are the only kind found in a Jewish library. Could Christians once properly understand the pure spirit of the Mosaic faith, the real intent of all its ceremonies, the immortal hopes, the universal benevolence it breathes, the strength it infuses, the comfort it bestows: they would perhaps see how perfectly unnecessary it is, either for the Hebrew's happiness in heaven or his spiritual welfare upon earth, to make him a convert to their faith. And if their desire and efforts towards conversion yet continue unabated, the youthful Hebrew would at least be preserved from the danger arising from the urging of the above mentioned plea. The hopes of heaven and comfort on earth can have no weight with those who discover both in the religion of their fathers; and converters must adopt some other argument. But it is the author's earnest hope, that a fair and candid perusal of these pages will remove many of the prejudices concerning the Hebrew nation, by drawing aside the blinding veil in which ignorance had enveloped her, and touch some hearts, which are not entirely closed against conviction and benevolence, with love and veneration for that people so long the standing witness alike of the truth of God and of His word.

It may be, that her hopes are too presumptuous, her wishes too ambitious ever to be realized; but it is in the power of the universal Father to bless the lowliest efforts of His servants: and if He will, even this unpretending volume may be permitted to bring forth good. Trusting in *His* blessing, not in the merits of her work, the author sends it forth.

G. A.

# THE SPIRIT OF JUDAISM.

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## CHAPTER I.

### THE AVOWAL OF UNITY CONSIDERED AS IT REGARDS THE JEWISH NATION.

THERE is one portion of the Jewish form of prayer, which every member of that nation is desired to repeat twice, sometimes three times, in every day. It is the first taught to our children ; either in Hebrew or in English, the words of the SHEMANG are the first ideas of prayer which the infant mind receives, long before any meaning can be attached to them ; and it is right that it should be so ; for so much of vital importance is contained in this brief portion of our ritual, that we cannot impress it too early on the heart of an Israelite. But do we follow up this good beginning? do we seize the first moment of awakening intellect to inculcate the meaning attached to words we have been so eager should be remembered? Do we of ma-

turer years reflect sufficiently on the verses we repeat,—or do we not all feel conscious, at one period of our lives, that they slip from our lips, so heedlessly, so lifelessly, that we are scarcely conscious, when we begin and when we end them? The thoughts wander, the heart is deadened; we feel this when our necessities have formed prayers for themselves, when we supplicate for things we desire, relief we need; we know then, the Shemang is the certain part of our devotions, when Fancy, as if in mockery, waves her wand, and we vainly struggle to command our thoughts. And why is this? because the words have been impressed, and not the sense; because there seems no actual prayer contained therein; nothing to vivify the heart, occupy the mind, or rouse the sluggish affections from their sleep.

Repeating it, as we have done from childhood, this effect is perhaps natural. It contains no actual prayer; but prayer is a word which may be taken in a wider sense than its literal meaning. For prayer is the language of the heart,—needing no measured voice, no spoken tone; thus Hannah's wish was heard and answered, though not a sound had passed her lips. It is the hour of communion between man and his Maker,—the hour granted to fallen man to lift him above this world, to bring his great Creator, his mer-



ciful Father, awhile from His lofty throne above the heavens, even to his side, listening in mercy to his anguished cry, healing the open wound, bidding the floods of wo subside, and leaving His blessed Spirit on the soul to encourage and to soothe.

And this hour of solemn communing, comprised in the word prayer, may be passed either in supplication for that which we most need; in confession and repentance for mortal sin; in praise and thanksgiving for untiring, unchanging mercies; in the study of His Holy Word; searching for and applying the sacred truths contained therein, till we may know in some degree that which we believe, and the moral, social, and domestic duties stand forth clear and spotless even as they came from Him.

It is this which is comprised in the Shemang. It is not the creature supplicating the Creator—it is a brief emphatic summary of all those laws which God himself inspired Moses to impart; and if we once consider it thus, our thoughts will have no need to wander in the repetition of this prayer; for the affections and the intellect will alike be fully stored.

Taken as a whole, as the contents of about one quarter of a page in our daily prayer books, we cannot perhaps be so struck with the impressive solemnity of these verses, as when we

regard them, as in reality they are, six verses in the sixth chapter of Deuteronomy. To feel their full force, we shall do well to turn to the sacred writings and examine each verse alone.

“Hear, O Israel, the Lord our God, the Lord is ONE.” Such is the literal translation of the Hebrew

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

but it is quite impossible to give the full force of the Hebrew by any English words. Yet even the common translation is such, that we cannot peruse it with any degree of attention, without finding its solemnity appeal to our hearts. It is the avowal of belief, belief in the unparalleled, unchanging, incomprehensible unity of God; the repetition and acknowledgment of which marks us as His chosen people,—His redeemed, His beloved, His first born,—separates us from every other nation, every other religion of the world. How then, can we utter these sacred words in the light and careless way, we are but too apt to do? Can the mere avowal of a belief in Unity be acceptable to our God, when we neither know, nor care, what that belief includes? sometimes perhaps mechanically repeated, even at the very time we are hovering between Judaism and Christianity, knowing little of the one, and tempted by interest to embrace

the other? Oh surely this should not be; surely a few words attempting to explain the full sense by the analysis of each word, will not be wholly unacceptable to the Jewish nation; and be the means, perhaps, by giving their thoughts full scope, to prevent that evil which in the repetition of this prayer is only too general.

The Hebrew word rendered LORD in the English of this sentence, is in the original that awful and ineffable NAME, which no true Israelite will utter. It is the name peculiar to the Divine Essence, signifying He who WAS, IS, and ever WILL BE—יהוה! comprehending, according to most commentators, the preter, present, and future tenses of the verb יהיה to exist or be. We are told first, that this Divine Essence—this ever existing Being, is our God, and then, that this Divine Essence is One.—אֶחָד the original word will allow no second meaning, no complicated signification, it is simply and solely ONE—from יחד to unite, to be united, or to make unite. How important then is the truth this verse includes—supplying us with a shield of defence, which no open attack, no guarded insinuation can have power to penetrate.

This word, signifying the ever Existent has very often been turned against us, by those who, from a kindly but mistaken zeal, would convince us that our belief is wrong, and that we

are blindly following the path of error. They assure us, the ineffable Name is typical of the Godhead in which they believe, that its three\* syllables denote the Trinity, its plurality in unity, that even as Elohim, it should convince us that their faith, that which the founder of their system taught, was contained as fully in the Old, as in the New Testament. It is this argument which but too often shakes the unenlightened Israelite. Mystified by the types and shadows of which his opponent so eloquently speaks, he feels as if he could bring forward no argument in reply ; and yet that very prayer, which slips from his lips every night and morning, furnishes him with one, so unanswerably strong, that I doubt whether the most enlightened of our adversaries could continue the debate.

It tells us that God—however plural the word by which He is called in Hebrew may be in its termination, is One—that the Divine Essence, He who was, is, and ever will be, is One—solely, simply One, without any division of parts ; for that One is formed from the uniting, the com-

\* If our opponents were truly acquainted with Hebrew punctuation, they would hardly have started this argument, which I find stated here for the first time ; since the *Sheva* on the first letter forms no syllable by itself according to Hebrew analogy ; hence my friend's reply was scarcely necessary, were it not to silence the mystifiers who always seek for some hidden meaning in the words and phrases of Scripture.—I. L.

pressing of the Essence, if I may so speak without profanation ; and therefore we cannot embrace the creed of the Nazarene,\* which not only inculcates division in the immaterial essence, but that the Father was in heaven and the Son upon earth at one and the same time.

It signifies little that such unity is inconceivable alike in its sublimity, in its power, in its combination of justice and mercy. It is enough for us to know that not alone did our Father so reveal Himself, in the impressive words, with which He answered Moses—**אֶהְיֶה אֲשֶׁר אֶהְיֶה** I AM THAT I AM—or lit. I will be that I will be ; but that also in the repetition of His laws He inspired that faithful servant with wisdom to proclaim His unity, in terms so powerful and clear, that it would almost seem as if His all penetrating eye, marking the war of argument which would assail His people, provided them in these simple words with an armour of proof, no weapon can assail. Innumerable proofs might be brought forward in defence of this argument—innumerable texts quoted to give it force and life ; but

\* Let me here remark, that in the above observation, as in any other of a like nature which may occur throughout this little work, no unkind or attacking reflection is intended on any other creed ; writing solely for my own nation and in all charity to every other, when I am compelled to write as above, it is only to elucidate my subject, and pain indeed it would be to me, to find it taken in another light.

it is not our purpose so to do ; it is simply to impress on the heart of the Israelite the awful responsibility he takes upon himself every time he repeats this first verse of the Shemang. If he know not, if he care not, to mark the distinction between his faith and that of the nations around him—let him pause ere he repeat this solemn prayer ; but oh, let him not hurl down the anger of his Maker, by renewing every day his covenant with his God, when he neither knows what that covenant is, nor cares what it includes.

It is right to learn this prayer in our earliest childhood ; it would be wrong to wait till we could understand its importance to attain the words ; but if their sense has been neglected, let us seek it ourselves,—we must not remain Hebrews, only because our fathers were. The faith we receive merely as an inheritance, will not enable us to defend it from insidious attack or open warfare, will not satisfy the cravings of our nature, will not give us a rock whereon to cling in hope and such deep love, that we could be strengthened even to die for it, if it were needed ; nor can it be pleasing unto Him, who declaring himself a God of Truth and Love, will so be worshipped. Our hearts must breathe from our lips in this avowal of our faith—we need not utter it aloud, God alone may hear us ;—yet should we so dwell on this important

subject, that if called upon, we might proclaim aloud our faith in the presence of angry thousands, fearlessly acknowledge our belief in the unity of God—ay, dare even scorn, and proudly and steadily tread the sainted paths which our fathers trod.

Nor is this the mere burst of an enthusiasm, the mere glowing of an imaginative spirit, as some colder souls may believe it. Let us but examine perseveringly and calmly the truths our fathers received as divine ; let us but be convinced at length, that though our search has been often unsatisfactory, often painfully arduous, that as they believed, so too may we:—and none will say I have exaggerated the glowing of the heart, the holy comfort, which will pervade the believer in the repetition of this solemn prayer. Nor will it be in our closets only, we shall feel all that we have gained ; we shall go forth, no longer striving to conceal our religion through *shame* (for it can only be such a base emotion prompting us to conceal it in free and happy England\*) ;—but strengthened, sanctified by its blessed spirit, we shall feel the soul elevated within us ; and cling to our Father and our God in the deep devotedness of true

\* The same may be said with equal force of every country, where, as in the United States, the Israelite may worship his God unawed by the malign influence of persecution.—I. L.

believers, and filled with the warmest love and charity to our fellow creatures. This would be the visible and palpable fruit of an earnest search after truth. And let us now pause a moment to consider the duties towards God and towards man, which this avowal of, and firm belief in, the unity of God devolves upon us. The repetition of it is renewing the covenant between our soul and her Creator twice in every day;—it marks us as individually His own—separates us from every other nation, every other religion in the world—recalls to our own hearts that we are each a member of His chosen people—one of that nation, who infinitely more than any other experienced His unbounded love, His infinite long suffering, never failing, never changing mercy,—a love, a mercy, not *proclaimed* alone, but manifested alike in the history of Abraham, of Jacob, of Joseph, Moses, David; yet more forcibly to our ancestors in their redemption from the bitter cruelties of Egypt—in the long suffering evinced during the long years of anarchy, rebellion, even idolatry, which marked the age of monarchy in Zion,—again in our return from Babylon,—in the compassion which sent promises, warnings, threatenings, ere his last awful judgment fell. Ay, from the first hour He promised unto Abraham, that as the stars, so should his seed be, that from the loins



of that faithful servant should spring a race peculiarly His own, until the present day: the history of Israel proclaims our God as Love!—Justice indeed, awfully retributive justice, yet love so intimately mingled with it, so completely robing justice with its mantle of light, that even now, scattered as we are, emblems of His wrath, of our own sins:—we may yet veil our eyes in that blessed mantle of love, and, flinging ourselves on His mercy, cling to, pray to, adore Him still. “For what nation is there so great, who hath God so nigh to them as the Lord our God is in all things that we call upon Him for?” (Deut. iv. 7.) Our greatness is indeed gone from us, if we apply that term to worldly things; but not the blessed privilege of belonging to the nation who have God so nigh unto them. Of that no man can rob us; His face is indeed veiled from us awhile, on account of our sins; but His love enrobes us still—He is close beside us, though we have forfeited the glory of His presence.

But the history of Israel records not our Father's love alone; would, would it did. The belief in unity marks us indeed as members of a highly favoured nation; but alas, it marks not that alone. It tells us we belong to a people—more fearfully iniquitous than any other in the history of a world;—even as God's mercy, His

loving kindness were more closely, more intimately woven round us than elsewhere :—so if we sinned did we sin more awfully, fall far lower, than nations to whom less privileges had been vouchsafed. In vain we would shake off this stigma—we are *not* indeed “despised and rejected of men,” for the reason alleged by our opponents, because we rejected and crucified their messiah ; but for sins, terrific in their magnitude, against our ever loving, long suffering Father. Who can read the history of Israel, yet say we have not sinned ? Did we not forget alike the miracles wrought for us in Egypt, the destruction of our foes, ay, and turn and murmur against our God at the first trouble that assailed us in the wilderness ? Look upon us in the Holy Land, acknowledged, blessed, guarded, as the chosen of the Lord ; yet from the book of Judges to our final dispersion of what do we read, but crime, and misery, and forsaking of the Lord ? Stiff-necked and flinty-hearted, neither promises nor threatenings, neither justice nor mercy had effect. Even when to give time for amendment and repentance, our Father protected us in the land of our first captivity, and permitted us not only to return at the end of three score and ten years, but held forth the promise of a saviour, through whom He would redeem the world, if we gave up our sinful

ways, and sought the law of Moses, to bid it resume its pristine holiness amongst us:—even these offers were rejected—persevering in iniquity, or rather, sinking deeper, and deeper into sin, the Messiah came not; we were in no state to receive him: and the measure of God's wrath so long withheld, His justice peremptorily commanded should be hurled unflinchingly upon us. Why were we exposed to such awful horrors at the siege and destruction of Jerusalem? Why have we been persecuted, and expelled from almost every land where our weary feet found rest? Why are we even now scattered in every corner of the earth, without a temple, or abiding resting place?—Because we have sinned; according to the mercy that we scorned, so great hath been, will be, our chastisement.

There are some, who raise a barrier between the past and present race of Israel; who feel not how closely we are united to our deluded ancestors, who would smile, perhaps, at the enthusiasm which compels me to use the first, instead of the third person plural, in speaking of Israel in long, long ages past. They may acknowledge that the Israelites of the Bible were in truth a very stiff-necked, foolish people;—but the incorporating ourselves of the present day with them, and endeavouring by our individual conduct to prove our repentance and amend-

ment of sins we have never committed, would be the height of folly and romance.

If the Jews of modern times are indeed thus wholly severed from the Jews of the Bible ; if we have nothing to do with their iniquities, and need not prove that we are anxious to appease the wrath of God ; if indeed we are such a completely severed race—what then are we ? Not His beloved, His chosen ;—for those terms can only apply to the seed of Abraham, the ancient followers of Moses. If the sins of our ancestors are of no consequence to us, the promises vouchsafed to them, can avail us nothing ; we can have no stay, no rock, no shelter. The holy word of God is not for us, we have cast up a wall before it. But no ! no—this awful state of things can never be, for our God hath spoken and His word is truth. There may be some who think thus ; but it is because the Spirit of God hath not yet been granted them—they have not *reflected* on their faith.

But there are others who may ask : “Allowing we thus feel our nationality, granting that we are fully sensible of the mercies lavished on our ancestors, the awful iniquities they have committed ; in what can this consciousness avail us ? what peculiar duties devolve on us, as members of this severed people ? We cannot individually turn aside the phial of God’s anger.” No, we

cannot turn it all aside ; no efforts of our own, however great and magnanimous they may be, can work out our redemption. His mercy, omnific even as His creating word, is all sufficient ; but the *trust* in *that* mercy is not of itself enough to obtain salvation. Our Father rejects those who do good, trusting in their own righteousness to save them, looking to their own works to purchase redemption ; but He equally rejects those, who supinely sit, contented to trust in His word, and think nothing depends upon themselves. As works without faith, are unacceptable, so equally is faith without works. The man eager and anxious to perform all the charities of life, doing good wherever his path lies, quietly zealous to do honour by his conduct to the religion he professes and believes in, meek in prosperity, as submissive in sorrow, yet feeling how trifling, how worthless in the sight of God are his noblest actions, his purest thoughts—how little they would avail him, did not infinite love and mercy perfect and purify them—leaning on that love—lowly in his exalted virtue—penitent for those secret or presumptuous sins, from which no mortal is exempt ;—that man is a worthy servant of the Lord.

The duties devolved on us by the acknowledgment of unity, though solemnly important, are comparatively few ; and it is to know them,

which renders the retrospect of our history of so much consequence.

That history tells us we are a chosen and severed people—to be holy unto the Lord—to show forth His glory unto the nations; yes, even now; for are we not universally allowed to be a standing miracle, a living witness of the Lord, and of His word? Do not the enlightened and earnest members of the Protestant church all acknowledge, their final redemption will be, in some way, connected with the restoration of Israel? Do not the truly religious of all sects look upon us with feelings near akin to admiration and awe, ay, and even love? \* and shall we, who belong to this holy people, be ashamed of the faith we profess—shall we seek to hide, and to deny it? Will not the love so graciously vouchsafed us, appeal to our inmost hearts, and call upon us in very truth, to love Him, who hath so loved us? Can we be lukewarm in His cause, careless in prayer, silent in praise? On

\* I am well aware this assertion will startle those Hebrews who, prejudiced themselves, think others equally prejudiced; but it is nevertheless perfectly and simply true, as it has been my good fortune to prove in more than one instance. Others will say they do but profess to throw us off our guard, and soften the path for the insertion of their misbelief; but many instances in my life could prove the contrary. The feelings I have had good reason to entertain towards the Christian, are amongst the many blessings which I trace from the hand of my God.

us more than other nations, devolves the duty of devotion—of prayer for grace to walk in His paths—thanksgiving for the privilege of belonging to a people so supremely blessed; of proving by our whole conduct, whether social or domestic, moral or religious, that we receive His holy word as true, and believe in His gracious promises—and that we deem the promise of a Messiah and redemption so clear and certain, that we would do all in our power, by the circumcision of our hearts and removal of our evil propensities, to draw it nearer. Our scattered and humiliated condition can oppose no barrier to the performance of these sacred duties. We are not *rejected*, though for awhile suffering His displeasure. His holy Spirit, the sight of His countenance, are indeed for a time withdrawn, but not for ever. Every page almost of the sacred Scriptures teems with the conviction, that it depends on us in a measure to hasten or retard the coming of the Son of David. How dare we look to that glorious day, when our hearts are still of stone, when we make no effort to break from the trammels of sin, of departure from the Law of Life, or show lukewarmness in its reception? Far more dangerous is the trial of prosperity than that of adversity, the one sends us far from our God, the other binds us closer and closer unto Him. Surely then, there

are duties which the acknowledgment of the Hebrew faith renders peculiarly our own; duties between ourselves and our God; how can we then look upon the repetition of that belief twice every day as a thing of small importance? Can we do so thoughtlessly, carelessly, when that simple act may come up as a witness against us before the Lord, even as a vow and non-performance? Our duty to our fellow-men, which the retrospect of our history inculcates, is simply charity; charity in its widest sense, perhaps in its most difficult performance; charity to the peculiar tenets of others. If in our faith, that, springing from the lips of the Lord, hallowed by His blessing, marked by miracles the most stupendous, like which no others have ever been, or will ever be performed,—if in this faith, abuses, iniquities, idle fables, spiritless and uninspired customs, have been permitted not alone to enter, but to continue and increase; is it marvel such should be the case with others, which owe not their origin to the sacred Fount that poured forth ours? It is often with pride, contempt, even hatred, we look down on, or speak of creeds and their followers; though of the mysteries of the one and the private character of the others, we are profoundly ignorant. And of what have we to boast? If our religion be indeed divine, if its simple purity, its exqui-



site holiness, its beautiful economy of justice and love, set it at a distance as a thing apart : it should indeed fill our breasts with gratitude to the God who gave it, but not with pride and scorn for our fellows. It may be that a veil is thrown over their belief ; nay, we know that it is so, from the blessed words which promised, that when our Messiah cometh, not only “ will death be swallowed up for ever,” but “ then will the covering cast over all people be destroyed, the veil spread over all nations be utterly removed ;” (Isaiah xxv. 7, 8,) and till that time should we not do all in our power, to prove indeed the comfort, the spirituality, the holiness, which our blessed faith includes, by kindly acts of social charity, and faithful friendship towards those believing differently from us, instead of shunning them as a wilfully blinded, determinedly mistaken race ? It is of God that they are not yet permitted to walk in the path of light vouchsafed to us. It is His will, that it should be now a time “ nor day nor night ;” (Zech. xiv. 7,) and yet does the presumptuous and haughty Hebrew, imitating the Pharisee\* of old, dare to

\* I fear, that my friend has adopted without sufficient care the opinions which our opponents entertain of these people ; they may have been overstrict in their observances ; but honest they were, and I do not think that they ever inculcated illiberality towards others ; on the contrary they taught, that the Lord does not withhold the reward due to any creature, be it who he may.—I. L.

say, their prayers are less acceptable than his ? The offerings of the meek and lowly, the earnest in the performance of his Maker's will, in his duty to his fellow-men, these are acceptable and of sweet savour unto Him, who judgeth not as man judgeth, whatever may be the creed which dictates them. It is the spirit which He regardeth, demanding obedience according to the light His wisdom hath bestowed. If more light, more holiness, have been given us, more from us will be required ; and the self-satisfied Hebrew may perhaps have cause to envy the meek and lowly Christian or Moslem, he has in his heart despised.

That in former times the Christian should have been regarded with loathing, and hate, and terror, can astonish none acquainted with the history of persecution ; but now that in all civilized lands we are protected, cherished, nay, often honoured and beloved, why should this feeling continue to rankle in the Israelitish bosom ? Treated with charity and kindness, why should we not encourage the same soothing emotions ? It is alleged that it is dangerous to associate intimately with those of other creeds, that it is as dangerous to our faith as the open warfare of old. They are mistaken who thus think ; were the Jewish religion studied as it ought to be by its professors of every age and

sex ; were the BIBLE, *not tradition*,\* its foundation and defence ; were its spirit felt, pervading the inmost heart, giving strength and hope, and

\* Again I fear, that Miss Aguilar has imbibed too strong a prejudice against tradition. It is mainly our general acquiescence in the received mode of interpretation which forms the characteristic distinction between us and others ; for how else can we at all maintain any opposition against the views advanced by the other believers in the Bible ? It is useless to say, that the Scriptures speak for themselves ; they assuredly do so to the person who has received instruction ; but it requires no argument to prove that difference of education makes people take different views of the sacred Text ; or else all readers of the Bible would entertain the same doctrines and pursue one course of conduct. Is this the case ? Certainly the Scriptures should constitute the daily exercise of every Israelite ; but the interpretations, dogmas and opinions of our ancients should not be neglected ; ay, tradition is the firm support of the Unity of God. Say if you will, that Rabbins have occasionally promulgated things of no value ; yet would this constitute no argument against the good they have left us. They teach nothing opposed to the most elevated piety ; faith, hope and charity are doctrines of theirs no less than of the Nazarene code, and it remains to be proved, that a strict conformity to form, ceremony or outward religion in general is in the least injurious to moral perfectibility. I do not believe that my friend meant to cast blame upon our ancient religious teachers ; but that she only used the above expression in a general, indefinite manner, without weighing the whole force her words might receive. I am no advocate for any abuses introduced under Rabbinical rule ; but I am far more opposed to the notion of certain moderns who would reject all for a few blemishes incident more to the *times* in which our teachers lived and taught, than to any absolute defects in their systems. No one would pull down his house, because a few stones were discoloured, when a slight labour might remedy the defect. So let us be cautious, how we reject tradition, because of the few incongruities it may occasionally present.—I. L.

faith and comfort : we should stand forth firm as the ocean rock, which neither tempest nor the slow, still, constant dripping of the waters can bend or shake. We should do more ; thus prepared, thus convinced of truth, we should find that every argument they might employ, every book we might be persuaded to peruse, would but strengthen conviction in the faith of Israel ; charity to them indeed would increase, for the more we studied of their belief, the more we should feel the veil cast upon them is indeed of God.\* Never has the Hebrew, glorying in, and openly professing the belief of his fathers, not merely attending to form but proving the spirit which guides and aids him, failed to gather round him the respect and admiration of every Christian whose respect is something worth. It is those, who by mean and petty manœuvres, seek to hide their faith, who are ashamed of it themselves, who draw down the contempt and pity of all they would deceive, and this not on themselves alone, but unfortunately on the whole nation.

Why should we so condemn the custom of seeking converts ? If but to too many the Jewish religion is allowed to bring no comfort, no

\* This and the succeeding paragraph is not a mere fanciful hypothesis of the author alone ; it owes its foundation alike to constant observation and personal experience.

devotion, no spirit, and it is from those misguided ones, the whole religion is regarded; why should we be so angry with the wish to lead us where these blessings are supposed to be found? If there be aught to condemn, it is the lukewarmness and ignorance of those of our own people, who declare there is no comfort, no spirit in their faith. Oh, "if," as an elegant writer observes, "men of all creeds would seek not points of difference but points of agreement, how much of the strife and bitterness that deform God's earth would disappear; mutual ignorance it is, that but too often produces mutual alienation."\* And in this case, i. e. by the common fellowship of Jew and Christian, the truth of this observation would indeed be made evident. The points of difference between us, impassable, all important as they are, are yet few, and need never be brought forward; while the points of agreement are many, so many that our conversation might ever be of our mutual Father which is in heaven, of His glorious works, and attributes, and love—though that in which we differ never mingled with it. And it is this, this universal charity, this self-humiliation, which is the duty, the retrospect of our history commands.

\* Preface to Miss Goldsmid's translation of twelve of Dr. Salomon's Sermons.

## CHAPTER II.

DEFINITION OF THE WORD HEART—LOVE OF GOD CONSIDERED  
AS IT REGARDS THE AFFECTIONS.

“AND thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might,” are the impressive words which follow the proclamation of unity in the Holy Scriptures,—“Blessed be the name of the glory of His kingdom,” which we find between these two verses in our prayer books, being the usual ejaculation of thanksgiving used by the ancient fathers of our race, whenever they have had occasion to utter the holy name of God.

It is Moses who is speaking ; Moses who, addressing his fellow-countrymen, would, in the brief eloquent words above quoted, instruct them in what manner they must *love* their God ; and it would be well perhaps, ere we endeavour to explain the respective meaning of his thrice emphatic terms, to pause an instant on the character of that man, greater than any other in the annals of the Bible.\*

\* And not the world ?—I. L.

In Moses the spirit of God rested, not only inspiring him as a lawgiver, guiding him as a leader, but signalizing him as a prophet, greater than any who came after him, unlike any inspired spirit that went before him. To the prophets who succeeded him God spoke in dreams and visions, to Moses He deigned to commune face to face ; He disclosed His glory, He passed before him, proclaiming those attributes which from age to age have been the support, the stay, the consolation of individuals and of worlds ;—He singled him out, not only to prophesy regarding the future, but to *threaten* and to *do* ; to hold, as it were in his mortal hand, the judgments of the Lord—to be to the Egyptians the rod of vengeance—to the Israelites the minister of love.

Through this faithful servant God deigned to give not only religious but moral laws. Each law that he delivered, each command that he enforced, came from the inspiration of the Lord. Moses was, if we may use the expression without profanation, the mouth of God. He did but speak words which were put into his mouth, he did but issue laws which God had framed.

Yet there are some who deny this ; who believe the laws thus given merely the invention of Moses, a man, who presuming on the ignorance and superstition of the rescued nation,

framed a number of laws to keep them distinct, and imposed them upon the people as the laws of a Supreme Being. But then it follows, that those who thus believe, if indeed there really be such, must deny all faith in the Bible; they must refuse all credence in the redemption from Egypt, in the miraculous agency of a superintending Power. They must regard the Bible as human, not divine; and in so doing they know not, they cannot know, the host of evils they congregate around them. They forswear the sanctity of the ten commandments; they annihilate morality; for if the Bible be the work of finite man, on what do we base our morality? Not on individual conscience, for conscience is an *effect* not a *cause*; they darken the light gleaming on us from the fount of mercy—and deserting the fountain of living waters, call upon themselves the curse denounced against those who hewed them cisterns, broken cisterns that will hold no water.

Yet some will urge that it does not follow, because they profess to believe that many of the laws of Moses were of man and not of God, they reject the whole of the inspired writings. I know not how they can draw a line; but granting that they do so, would any man, who from the mouth of God received some laws, dare himself to frame others in God's name? Would



that man, who by the mere word of his mouth, to all human seeming, sent ten plagues on Egypt, and by these miracles knew himself a chosen instrument of God ; who beheld the burning bush, who received the ten commandments in the midst of thunders and lightnings, which were beheld afar off by the assembled people ; the man before whom the glory of the Lord passed by—would he be so presumptuous as at once to disobey the third commandment, and by framing new laws in the name of the Lord, take the sacred name of God in vain ? The character of Moses, as displayed in the sacred writings, is completely contrary to this supposition. If blame could be attached to him, it was more for diffidence than presumption. We know that even when in direct communion with his Maker, when assured by the Lord himself of sufficient strength for the accomplishment of his important task, he still hesitated, still painfully felt, how little capable he was of himself for the mission proposed. “ Oh my Lord, I am not eloquent,” was his pleading cry—“ neither heretofore nor since Thou hast spoken to thy servant, but I am slow of speech and of a slow tongue.” Nay, he permitted this painful sense of inferiority to obtain too much ascendancy ; for even when the word of the Lord had passed, that He would be with the mouth of his servant, and teach him what to

say, Moses still entreated the Lord to choose some other, to send by some other hand. And was it likely the character of this man would become so changed, that in a few years he would so shake off the guiding yoke of God, as himself to make laws, and in his own strength impose them on his countrymen? We have proof there was no such miraculous change.

“Wherefore cryest thou unto me?” saith the Lord, in Exodus, xiv. 15;—and what would these words reveal? That even when in the very act of cheering the people of Israel, by the promise that they should see the salvation of the Lord, that God himself would fight for them,—that even comforted as his spirit must have been by the miracles already wrought in their favour;—still, still, his heart must have been wrestling in secret prayer, still that consciousness of his own weakness, his own incapacity, must have been at work within, or the Lord would not thus have addressed him: “Wherefore criest thou unto me?” He heard that anguished cry for help, for guidance, though by man it was unheard.

Again, as a farther proof that the inward character of this great and good man underwent no change, we find him earnestly beseeching the Lord: “If thy presence go not with me, carry us not up hence.” This is in Exodus,

xxxiii. When Moses had experienced innumerable proofs of God's all-guiding hand ; after he had received from Him the ten commandments, and the minor laws given at the same time ; after manna had fallen, and water gushed from the stony rock at his prayer ; after repeated manifestations, that despite his internal consciousness of inferiority and humility, he was still the chosen friend and well beloved servant of his God ;—notwithstanding all this, he is yet so fully sensible that of himself he is nothing, that he would forswear the privilege of carrying his people up to the Promised Land, if the presence of the Lord went not with him, to give him strength and aid. Is this then the man whose mind was sufficiently gigantic, not alone to frame the code of laws transmitted to us in the Bible, but whose mental strength and energy enabled him to impose them as divine upon the people ? Even allowing that there was policy in giving to others all the stations of eminence and pomp, and retaining none for himself or his sons : it appears to me quite impossible to read the character of Moses with any degree of attention without feeling convinced that it was *infused* strength, *inspired eloquence*, which made him what he was ; that of himself he was timid, yielding, even weak, with every hope and wish centred in the welfare of his persecuted bre-

thren, without sufficient strength to benefit them either by his arm or counsels. We hear nothing of Moses before he was called and commissioned by God, except indeed the indignant act which avenged the smiting of an Israelite on the Egyptian, and his endeavour to keep peace between his brethren. And this was not the dawning of a Lycurgus, or a Draco, a Cromwell, or a Napoleon; it was simply the impulse of an excited youth, whose thoughts were indeed engaged on the miseries around him, but who dreamed not of himself as their redeemer and deliverer. We know this from his ingenuous reply when first called: "What am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" This was not the reply of one who felt the incipient stirrings of ambition, who beheld himself in fancy already a lawgiver and leader.\* It was one fully and painfully conscious of his own nothingness, and distrusting his own capabilities to serve the Lord as his heart dictated. Self-distrust is not an element of ambition, or of a mind able of itself to do all that Moses did; yet we see it the strongest ingredient in his

\* It must not be forgotten that Moses was already EIGHTY years old when he received his commission to deliver his fellow Israelites from bondage, and that he was at the same time a fugitive from justice by his offence against the laws of Egypt.—I. L.

character ; and drawing conclusions from that circumstance alone, we *must* believe God framed *every law* mentioned in the Mosaic books, or *none*.

We allude not to the Oral Law, nor would we enter into the wild labyrinth of pros and cons, with which this question is now agitating the whole Jewish nation. Our aim is simply to explain the words of the BIBLE, to prove those words are *not* the words of finite man, but the inspiration of a merciful Father, whose omniscience, aware of the wide barrier which sin would raise between His people and Himself, permitted and inspired His chosen servants to compile a volume which would be the ladder between earth and heaven ; the uniting link between the immortal spirit, and its immortal resting place ; the message of love from a pitying Father to His repentant and believing children. This is the Bible, the whole Bible, not the Mosaic books alone. In them we find our guide to the religion and morality most pleasing unto God. If that religion, that morality were the work of man, why should it have thus outlasted every other in the world ? Egypt, Greece, Rome, boasted each their lawgivers, their archives, their glories ;—yet all have passed away, and not a trace remains, save those stupendous monuments of antiquity which tell us, “ such

things have been." Is it so with the law of Moses, with the people he was the instrument of redeeming? Scattered they are indeed, all over the known world; but that very dispersion is the unanswerable proof of the truth and inspiration of the Bible;—for the law, in its essentials, is as it was vouchsafed; and prophecy in this dispersion is strikingly and mournfully fulfilled.

There is no ground for the assertion that the awful solemnity and holy pomp, which characterized the bestowal of the ten commandments, marked the giving of all the other laws. It signifies little whether Moses received them literally from the mouth of the Lord, or felt within his soul the infused eloquence and wisdom, which impelled and enabled him to proclaim them to his countrymen. Every page of the Bible breathes the voice of God; as His law we may endeavour to explain it, so that, by the aid of lowly prayer, it may fall with weight on the heart of each individual, to strike home to one of the many chords which the human heart contains. The law of a man, a finite mortal, whose every thought is bounded, lost in infinity, can only be looked on word for word as it is written; it can have no power to soothe or to console. A man may err, God cannot; a man may change, nay, the wind is not more variable than his capricious

spirit ; God, whose name is TRUTH, knows not change, is immutably infallible, and His law is like Himself, changeless and eternal—so uniting morality with religion, the one cannot be perfect in the heart that knows not the other. And yet, only too many raise a rude barrier between them, and say religion is too serious, too holy a thing, to be mixed up with the thoughts, and desires, and pleasures, and occupations of this world ; and so far off do they enshrine her, with so thick a wall do they enclose her, that no glimmering of her golden light can shine upon their daily work, and not one ray will she bestow on those who seek her but at stated intervals, “few and far between.” No glowing warmth can attend such devotion ; O when will these errors cease to be ? when will men break down this darkened barrier, and so love their God with heart, and soul, and might, that religion shall desert her lofty and inaccessible retreat and mingle in the world ? When this thing shall be, then indeed may we hope that blessed day is drawing near, when we “shall not say, know ye the Lord, for they shall all know ME, from the least of them unto the greatest of them, saith the Lord, and I will forgive their iniquity, and remember their sin no more.”

Yet, it may be urged, there was no religion that demanded more pomp and ceremonial than

the Jewish, that the great holiness surrounding it is the reason of its distance from us ; still the same faithful servant, who in the name of the Lord clothed the public ritual with such imposing grandeur, also said, "and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might;" a command over and over again repeated, and one utterly impossible to be obeyed, if we keep religion at the distance but too many deem necessary. These three terms, heart, and soul, and might, are not repetitions of the same meaning, used to *enforce* the command. Regarding carefully their respective significations, we shall perceive they are used, more clearly to define the love which God demands, and the proofs which that love includes.

What does the word heart signify when used in this sense, either towards God or man? "The Scripture," says Cocceius, "attributes to the heart thoughts, reasonings, understanding, will, judgment, designs, affections, love, hatred, fear, joy, sorrow, anger ; because when these things are in a man a motion is perceived about the heart."\* We are to understand by this quaint yet expressive sentence, that the word heart is used in Scripture, when either of the above attributes

\* Hebrew Lexicon, by John Parkhurst, M. A. Article לב heart.



is implied ; and indeed if we carefully consider the sacred writings we shall find that it is so. Moses makes use of it, in the mandate we are regarding, as the seat of the affections, the deepest, strongest, dearest shrine of love, including zeal, memory, thought, imagination, reverence, all that would exalt, purify, endear the feeling and its object. And who is there that knows not the full meaning of the term, to love with all his heart, when that term is applied to human beings, mortals like himself? Do we not look upon their smallest action with delight, with admiration, believe them gifted with rare excellence, with extraordinary virtue, so dwell upon the perfections of those we thus love, that we feel we ourselves sink into nothing before them? Would we not do any thing to preserve their affection? Nay, we lose not these ardent feelings, even when for a time the beloved countenance is darkened towards us. Are there indeed those, who know not what it is, thus to love? Surely not amongst the young, the warm-hearted, be they the loving bride, the youthful mother, the faithful friend. Nay, even the sterner sex are capable of such emotion; they love not, indeed, with the deep clinging devotedness of woman, whose very helplessness calls for such strong feeling; but there are some, even amongst them, who might not think we have sketched

love too strongly. And if such can be excited towards a fellow being,—O shall we deny it to our God ?

Surely we, even more than the Nazarene, have cause to feel,—“ We love Him because He first loved us.” Who loves us, who tends us, who bears with our iniquities, and chides us, in such long suffering compassion as God does ? In the words of Moses “ what nation hath God so near to us as we have ? ” Will not our whole history proclaim His deep, unchanging, and unfailing love ? Will not the written evidence of Moses, nay even of those before him—Abraham, Joseph, and of David, Isaiah, Malachi, all unite in proving that God is love ? Nay, has He not Himself proclaimed it in those blessed words with which He describes Himself to Moses, when He passed by before him—“ The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin ? ” This is the God the Nazarene emphatically calleth love ; this is their God and our God, for it is from us—from us alone—from the revelation He vouchsafed to us, that they have learned in part to know Him ; and oh shall *we* fail in rendering Him that tribute, they are so anxious to bestow ? Shall we by our lukewarmness tacitly allow, there is truth in what

they allege, that they have more cause to love Him than *we have*? No, oh no! let us not hesitate any more, let us give Him that which He demands, our whole heart—enshrine Him there—not lavish on mortals, however deserving, all those affections He has granted us. Let us prove by our whole lives, we love Him, because indeed He first loved us, ay, and carried us, and bore with us from the days of old.

But how can we do this? Will not this love create familiarity in our intercourse with Him who is indeed holiest amidst the holy? Surely not; in seeking to do our respective duties wherever we are placed for love of Him, because we hope it will be pleasing unto Him—in using our talents as His gifts, using them in Him, that is employing them for those ends, which will procure us His blessing; in thinking of, and blessing Him for the joys and comforts of mutual affection, loving our fellow-creatures *in* Him: is this likely to breed undue familiarity? Will this deprive Him of His holiness? Those who have experienced the unspeakable consolation of this intimate communion would tell us, the effect is quite contrary to that, which those who know Him not thus suppose. A precious ray of that unutterable holiness indeed descends on them; but His holi-

ness is increased according to the measure of their love.

Is it not indeed *natural* to man in his present imperfect state thus to love his God. The most pious, the most ardent followers of His law, find it difficult to give Him their whole heart. It demands long years of watching, of struggling, and of prayer. Disappointment and discouragement appal us on every side ; for the more\* we strive to know and love the Lord, the more fearfully our own imperfections, our own secret sins, stand before us—the more clearly do we find even of those actions we hoped were good, the *motives* are but too often impure. Who are they whom we find strong in their own strength, and smiling to scorn those who acknowledge and deplore their liability to temptation and to sin ? Who ? but those who know not, love not, think not of their God. While those who seek Him weak in seeming, shrinking and lowly, fearing temptation, turning in trembling eagerness to

\* “The more exalted,” say our wise men, “a man is above his fellow, the greater will be his inclination to sin.” Again, “The more man increases in righteousness the stronger becomes his propensity to evil, and unless the Lord gave him His aid, he alone could not escape the power of sin.” In this manner did our predecessors endeavour to inculcate humility in the pious even, and to check the presumption which we not rarely feel when we attain, or fancy we attain any degree of excellence.—I. L.

prayer for strength and aid—strong only in their trust in Him—are in truth the servants whom He loves, and whose hearts are turning towards Him. But shall these difficulties deter us? Shall we turn from the blessed goal, from the gates of heaven, because the path is dark and rugged? “The race is not to the swift, nor the battle to the strong;” and while the consciousness of difficulty must convince us of innate sin—that our natural desires since the fall of man are the evil not the good—that our best affections, our most fervent prayers, are imperfect without the purifying grace of God—consequently that our salvation cannot be achieved by our own righteousness, but through the infinite and redeeming compassion\* of the Eternal, whose love is

\* Without divine mercy no man could be saved; because every man is sinful at one period or the other, either by committing the wrong or omitting deeds of righteousness which are in his power to accomplish. Nevertheless no one can be saved, who merely relies upon divine mercy and prayer; for the faith which should induce us to look to the Supreme for assistance and duly to appreciate our own nothingness in his sight, should likewise impel us to obey the precepts of Scripture, these being the emanation of the God of love. And so says the prophet (Eze. xx. 11, 12): “And I gave them my statutes, and showed them my judgment, which if a man do, he shall even live in them. Moreover, also, I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” We therefore say, that without active religion there can be no salvation for Israel; for the words are “which if a man do, he shall even live in them.”—I. L.

our ransom : we must also feel how much depends on perseverance, and watching, and prayer, to prove we desire and long for the mercy of our God to be vouchsafed us, to prove we indeed long and try to love Him with a whole and perfect heart.

But how are we to teach our hearts to love Him ? By dwelling upon His infinite perfections ; by lingering on the pages of His blessed word, till by prayer and faith we can realize the Bible as a message of love and mercy ; not merely addressed to a nation, but to each of us individually and apart. It is impossible to peruse the Psalms and prophets with any degree of trust and attention, without feeling conscious of this truth, without being enabled to apply every prayer and promise to our own individual wants and tempers. There it is we first learn to know Him as love ; and when once we have realized this truth, when once we can feel and believe the love He bears us individually is deeper, dearer, than the dearest borne to us on earth,—that no change, no caprice can dim that long suffering love—that not even our own transgressions can shake it, if we trust in Him ; that His eye is ever on us, His arm around us, His ear open to our faintest sigh ; that He feels every pang we feel ; that He knoweth every secret throb and silent tear, which man may never

know; if we dwell on these blessed truths, surely it will be easy to love Him.—It is difficult to love Him with all our heart, if we only look upon it as a command laid on us, which we *must* obey; but it is easy, if we think how we are loved by Him.

The human heart is attracted by virtue in man, goodness, charity—not the mere charity of relieving the afflicted—but charity towards the failings and follies of our neighbours, the charity “that covereth transgression,” kindness, holiness, purity, truth, forgiveness of injury, magnanimity; these are the qualities that call for admiration, and love, and reverence, and seldom call for it in vain; these are the qualities on which the mind so loves to dwell, that the young and enthusiastic but too often frame an imaginary idol, and so weave it in their affections, that their path is lonely through life, for they seek what they find not in man. Seldom\* does a mortal unite all these glorious attributes, and it is sad when the dreams of the young enthusiast are chilled and blunted. But if these qualities attract so much love, even in the small measure in which man possesses them: will they not demand yet stronger feeling towards Him, holiest among the holy, who unites them all,

\* Or never?

whose divine attributes in their infinity are too glorious for human imagination to conceive? Is He not ever merciful and ever loving? Is He not ever "ready to forgive?" Ay, day by day, and hour by hour, loving where He is not loved? Showing mercy unto thousands that seek Him not? Holy, pure, and true, till thought is lost in the infinity of His perfections? Doth not His goodness as far exceed that of man, as the sands on the sea shore, a single grain? as the glorious sun excels the feeble light with which the peasant cheers his dwelling? If we love these attributes in man, shall we disregard them in our God? Shall the soaring mind sink back dispirited and chilled, because these glorious qualities are found not, as fancy painted them, in man,—when He the holiest, the Lord of truth and love, calleth loudly for the heart that longs to rest on virtue? O let not the youthful spirit seek perfection upon earth; let him indeed love those where holiness and virtue dwell, for there are many such; but let him turn to his God alone for the perfection of all that is beautiful, all that is glorious, all that is pure, and true, and holy—all that can attract the mind and fill it.

If the simplest action of those we love best on earth calls for our praise and admiration, will not these emotions be yet more warmly excited when we look on the magnificent works of God?



Can the created vie with the Creator? Yet the works of man often justly call for reverence and love; and shall the works of God do less? True, we cannot see Him and live; but all around us are traces of His hand! Who has not felt the warm glow of the wakening heart, kindling into love and rapture, as we gaze on the varied fields of nature? Does He not speak in the roaring cataract, the thundering waves, in the howling tempest, the devastating blast? Trace we not His hand in the rosy glow, the touching stillness of early dawn, in the brilliant clouds, the refreshing breeze of sunset, the myriads of stars, the silvery moon sailing in the dark blue heavens? Do we not hear Him in the still, yet emphatic eloquence of night, ay, in the ripple of the brook, in the song of the bird, in the meek beauty of a glistening flower? Are not these the work of His hands, renewed around us day by day, as emblems of His changeless, His untiring love? And can we pass them by, with hearts unmoved, affections dormant? Even to those pent up midst city walls, there are traces of His hand. Can we look on the millions of beings passing to and fro, the form and face of each so wonderfully distinct, so indefinitely varied, that one can never be taken for another—with minds respectively stored, according to the station they hold in life, the duties they must

fulfil, each possessing one or more talents peculiar to himself, characters so varied, that man seeks in vain for perfect similarity in taste, perfect sympathy on earth? Can we pause to reflect on these things, and yet feel no expansion of the heart and its affections, towards Him of whom these are the actions? Can we not trace Him in the city as in the field; and shall our whole lives pass by, and find us still unconscious of His love, unanswering to His voice? O we have enough to call for reverence, to wake us into love, if we would but think awhile on Him, whose meanest attribute, whose simplest work would yet be all sufficient to make us give Him "all our heart."

But how are we to know we love Him? Shall we be conscious when our hearts are indeed becoming His? Will obedience to that oft repeated command to love, and serve, and fear Him, bring with it its own reward? Assuredly it will. We have but to seek to love the Lord, and tenfold will be that love returned to us. It will be less pain to give up our dearest wishes, hopes, even affections, (if called upon to do so, and who in this world is not?) if we have so loved our God in joy, that we can realize, this affliction comes from Him, and must be sent in love; ay, and *will end* in love, though our mortal eye can trace it not. We love Him not, if

we find ourselves in secret questioning the goodness or the wisdom of His decrees ; murmuring at the conflict ; trembling and doubting ere we obey. We love Him not, if we hesitate between inclination and duty, when our desires clash, as they but too often do, with the obedience His law demands.\* We love Him not, if we feel not that love stronger, more consolingly powerful, when afflictions and sorrows darken the lot that has been joyous. The calm and tranquil temper, the grateful consciousness of a happy lot, which characterize some minds in seasons of uninterrupted prosperity, are too often supposed to be ardent love, and unchanging faith in God ; but if when the water-floods swell around us, when the tempest gathers and our lives grow dark—if then this calm tranquillity, this grateful consciousness depart, we have not loved our God—it has been but the peaceful temperament of our hearts, because all around was peace. Affliction is the touchstone by which we can discover if our love be true. If, even while nature is weak and shrinks tearfully and mournfully from her trial, we still cling to our God, still feel He loves even

\* And how is such faithlessness visited even in God's own elect on earth, elect because of their superior righteousness ! For when Moses and Aaron failed in their duty they were told, that they should not reach the promised land, "because ye believed me not (put faith or trust in me) to sanctify me in the eyes of the children of Israel." (Num. xx. 12.)—I. L.

while He chastiseth, nay that that very chastisement is a proof of His love—for “whom the Lord loveth He correcteth;” cling to Him as the loving and pitying Friend who alone can aid us; lift up to Him the sinking heart, even while the lips can form no prayer; trust in His deep changeless love, to supply that which we may have lost, or to strengthen, bless, console us, on our rugged way; cling to Him the closer, the more He smiteth: then, then indeed we have loved, we do love our gracious God, and tenfold are we blessed. We feel not the deadly sharpness of His arrows, if we run up to Him and clasp His robe. The shaft in its strength can only reach those at a distance who scorn the shadow of His wings. The whirlwind cannot blight us in its fury, if we seek shelter beneath the shadow of the Rock. Not that those who love their God are more exempt than their fellows from the trials and sorrows of this life; nor do they feel them less; we are not forbid to weep, to feel, to mourn. Those who know not such emotions, who bear the severest shocks unmoved, are not rendered so by religion, they are cold, of a calm and stoic nature, which nor joy nor sorrow moves. Religion is strongest, loveliest, in those hearts ever susceptible to emotion, whether of pleasure or pain; the love of their God glows warmest in such bosoms;

and it is to them it affords its richest consolation ; not lessening the pang of sorrow, but leading them to Him who sympathizes in their every sorrow, who is afflicted in their affliction, who loves them, and chastises but to bless, even their Saviour and their God, the Holy One of Israel. This is the reward of those who seek to love their God with all their heart.—In all we do we shall remember Him, without whose aid we can do nothing. In every pleasure we shall remember Him, who gave us health and strength, and the power of enjoying. In joy, in grief, in every change of life, in every little circumstance which may *seem* the offspring of chance, we shall think of Him in whose government there *is no* chance. Enshrined in our hearts, the deepest, dearest, strongest seat of love, every reasoning faculty, thought, imagination, zeal, memory, all will find employment in the contemplation of His infinite perfections, His untiring, never ending providence. Memory will have full scope ; for where is the life, however brief, or sunny or dark, that on retrospection will not reflect innumerable proofs of His inexhaustible goodness ? We may safely assert there is *none*. Oh let us but accustom ourselves to look up to, to cling to our God as our *own* Friend, and Father, and Saviour, like whose unfathomable love we shall find none on earth,

who is to each one as He is to all, whose heart and ear are open to the lowest, the poorest, the youngest, the oldest of His creatures; who gathereth each tear, and numbereth each sigh; who daily and hourly foldeth His arm around us and calleth us individually His own; can we think upon Him thus, and yet refuse the heart's pure love, the only meed He asketh?

## CHAPTER III.

DEFINITION OF THE WORD SOUL. LOVE OF GOD CONSIDERED  
AS IT REGARDS THE INTELLECTUAL AND VITAL PRINCIPLE  
OF MAN.

נֶפֶשׁ—universally rendered in English soul, we find by its various applications in the Bible to signify breath, life, mind, the essence or spirit of life and its desires. It is clear, therefore, that HEART and SOUL are not used in this divine command, merely to strengthen the emphasis of the idea by repetition, but to convey a somewhat different meaning; viz. to bid His people to devote alike intellectual and vital principles in His service.

If we seek to give Him as He desireth our whole heart, it follows, that we shall as a matter almost of necessity, obey the second member of the sentence.

We cannot know Him, to love Him, as the preceding chapter describes, without employing our intellect, the whole energy of our minds, in the study of His law; not alone of the Pentateuch, but of our religion generally; of all, which

will assist us in becoming firm and consistent followers of the faith we profess, and enable us to mingle amongst those of another creed, without fearing to imbibe it. To do this, the Bible must be our constant study. Nor will that be of itself sufficient. The Bible is the reflection of that fountain of light dwelling with God on high, and prayer alone will give us the emanating ray, which will illumine the darkness, in which to natural man that blessed book is plunged. Faith\* indeed is the golden key to

\* If in the outset of life we commence the reading of the Word in the spirit of self-sufficiency, and in order to doubt, because our *reason* does not suffice to comprehend all the works and words of God: it is evident that we cannot receive any benefit from a perusal of the sacred Text; its language speaks discouragingly of human reason, it teaches to place little reliance on human help or power. What then does the doubter or the presumptuous find therein to love or to admire? He is told to mortify the flesh in obedience to the will of One whom he does not fear; to forego the dictates of his own reason in deference to a Wisdom he does not recognise, although he may be convinced, as every reasoning being must be, that there is a creative Power far, far superior in power and wisdom to any thing which humanity can reach even in imagination. If, therefore, the recognition of divine power does not go the whole length of subduing our reliance upon self, but little or no benefit can result from a perusal of Scripture, especially if at every miracle we find recorded or at every passage gainsaying our usual views, we stop and say, "I do not believe this;" or "this cannot be true because I do not understand things so as they are here recorded." But how different a result must arise when we in lowliness of trust in divine Wisdom, or in other words, in the simplicity of a childlike faith and trust, open the pages of the Bible for instruction and light! O then each word is received as



unlock its stores, for without faith its pages are in truth "sealed;"—and prayer will strengthen that faith, and teach us through that book to know the Lord, ourselves, and our duties.

The Bible is the foundation of religion. In it we find the history of the past, the present, and the future; laws to guide us; threatenings, awfully fulfilled; promises to soothe, console, and bless us. Those who deny its divine truths are neither Jew nor Christian; for the acknowledgment of its divinity is equally binding to the one as to the other. But the great evil under which the Hebrew nation is still suffering, is not so much the *denial* as the *neglect* of this precious word. We are in general perfectly satisfied with reading the Parasas and Haftorahs

an emanation of the Supreme Wisdom, as the recorded will of the highest Power! Doubts vanish, because whilst endeavouring to mistrust our own wisdom we are willing to be guided by the Author of our soul and being, and because even human, worldly, wisdom will gradually stand astonished more and more every day at the profound springs of truth and holiness which bubble forth, so to say, from every rock which apparently lies as a hinderance in the way of the humble inquirer. Prayer for light, or the humiliation in spirit of the creature before the Creator, of the child before the Father, will tend to complete what faith has commenced; and subdued alike in mind and will, the soul-stricken believer will walk humbly before the Lord, seeking and obtaining light from his revealed word, and scattering blessings of peace and truth around him among all who may be drawn towards their God by the example of purity which the life of the truly righteous must present in all vicissitudes, be they light or darkness, joy or sorrow.—I. L.

marked out as our Sabbath portions. The other\* parts of the Bible rest utterly unknown. Brought out on the Sabbath for the brief space of half an hour, the portions are read, and hastily dismissed, as a completed task, bringing with it no pleasure and little profit. Even this is but too often neglected, and we adhere to the forms and ceremonies of our ancestors, scarcely knowing wherefore; and we permit our Bibles to rest undisturbed on their shelves not even seeking them, to know the meaning of what we do. Others again, earnest in the cause, yet mistaken in the means, search and believe the writings of the Rabbis, take as divine truths all they have suggested, and neglect the Bible† as not to be compared with such learned dissertations.

And why should this be? Why should the Bible be so shunned by that people, to whom it was so peculiarly intrusted? Surely they cannot bring forward the too often quoted and un-

\* The above remarks are rather too sweeping, at least for the Israelites of America; still there is a great deal of truth and force in them; and happy indeed would it be were our people better acquainted with their religion.—I. L.

† Again I must remark that Miss A. has relied too much upon the calumniators of the Jewish character as authority. If there are any who place the Rabbis above the Bible, they are unknown to me; far different a thing it is to take their views as explanatory of and *above* the holy Text. The first is the general view of our nation, the latter a doctrine utterly abhorrent to every reasoning mind.—I. L.

founded assertion, that the English translation is imperfect, and not fitted to be placed in the hands of Hebrew youth, that it would confuse and rather lead them to embrace the Nazarene, than strengthen their adherence to the Jewish creed. The evidence of learned men of either faith, convince us of the fallacy of this reasoning. It is not the actual words\* of the Bible, but the view in which they are taken, which gives weapons to our opponents. There is scarcely a word mistranslated, and the Hebrew of obscure passages, is generally placed in the margins, underlined by a literal translation. The heads of the chapters are the only portions likely to mislead; but they are perfectly harmless to those unto whom the Jewish religion has been *taught*, and whose youth has not been suffered to imbibe religion as they could.

Mournfully they err, who thus preserve the English Bible from the hands and hearts of their children.† It is this great error, which prevents

\* In some instances there are certainly mistranslations in the English version; but not enough to jeopard our religion.—I. L.

† I must remark here, that in America we are not chargeable with this erroneous procedure, the English Bible, on the contrary, is almost universally found in every house. Still it would be rendering a service to the cause of truth and religion, if a revised translation, edited by a society of learned and pious Israelites, without any of the headings Miss A. alludes to, could be issued; for then no one even in England could hesitate to make it a household book for his children.—I. L.

the spirit of piety from taking possession of the heart, and binds us to cold and lifeless forms; it is this which is the real cause of so many Israelites having embraced Christianity.\* If, as it only too often happens, young minds are first led to think on religion at all by the example of pious Christian friends, and are engaged to read or rather study the Bible, for the first time, under their direction, and come to them for enlightenment on passages or chapters that may seem obscure: must it not follow as a natural consequence, that the ideas they thus imbibe must favour the Christian and not the Hebrew creed? How can they produce arguments against arguments, if they have never been taught to read the Bible according to the belief of their fathers? Why do we only too often hear even amongst professing Hebrews, that the morality of the New Testament infinitely surpasses in beauty and charity that of the Old?

\* I believe Miss A. overrates the number who have left our church; certainly few have left it from conviction, which fact is easily susceptible of positive proof; at all events the number of conversions in America is very small, and these consist for the greater part of those who have been contaminated by a too close intercourse with Christians, to the neglect of their own people, without sufficient knowledge of their own faith to withstand the arguments or flattery of those differing from us. Names of instances of this kind could be mentioned, if there were any necessity for it; but my word may be taken for the truth of what I allege.—I. L.

Why? because they see the effects of the one on the lives and characters of its believers, and they see it not in the other; because they adopt as the doctrines of Christianity the beautiful moral sentences and proverbs they chance to hear, wholly unconscious, that these very sentences which so much attract their admiration, have all, without exception, their original foundation in the pages of the Old Testament either in the law, the Psalms, or the prophets; nay, that the whole system of morality preached by the founder of Christianity is that, in which we were instructed by God Himself, either in direct communion with Moses, or through His chosen servants the prophets! Its only change is from the lofty language of inspiration which the chosen of the Lord alone could be supposed to understand, to the brief and simple phrases\* better suited to the comprehension of the hearer to whom it was addressed. The Christian divines themselves acknowledge this; and shall we, descended as we are from a race whom God so peculiarly blessed—shall we, by our whole

\* And even this was in accordance with the opinions of the Rabbis of that age; witness the many moral sentences scattered in the Talmud and kindred works, some without any doubt antecedent to Christianity. For proof, if any were needed, see the Proverbs of the Fathers, one of the books of the Mishna.—I. L.

lives deny it? and declare the Christian Ethics are the best, when we know nothing, seek to know nothing of our own?

We are told in Deuteronomy, chap. xvii. that in case the Israelites should elect a king, he was to write a copy of the law himself, that he might read therein all the days of his life, and learn to fear the Lord his God, and keep all the words of this law and do them. The importance of studying this law we also find insisted upon, alike by David, Solomon, and all the prophets, almost always followed by the promise of blessings unto all who are thus employed. Over and over again we find in the Psalms verses to this effect: "Blessed is the man whose delight is in the law of the Lord." "The law of the Lord is perfect, converting the soul—the testimony of the Lord is sure, making the simple wise—the statutes of the Lord are right, rejoicing the heart—the commandment of the Lord is pure, enlightening the eyes." And if its study was of such importance in the time of David, when the Lord still manifested Himself to His people, when they were still under His immediate guidance: how much more important must it be now, when the prophecy of Amos is in literal and actual fulfilment, "Behold the days come, saith the Lord God, that I will send a famine in

the land, not a famine of bread, nor of thirst for water, but of hearing the words of the Lord." (Amos, chap. viii. 11.)

Now, when surrounded by nations who know the Lord and serve Him, though not as we do: we are daily in danger of being lured to desert our faith, or of being called upon to arise and defend our belief, not against the sword of slaughter, but against that kindly though mistaken zeal which would endeavour to convince and to convert, by the means of that very book we have wilfully neglected.\* We stand defenceless, for our own weapons are turned against ourselves. Now, more than ever, should our children be taught their religion from the Bible, and led to regard that blessed book as the fountain of living waters, for all who thirst; not only as it regards mere *points of doctrine*, but as the only book which will teach them to know and love their God.

Do we require fresh incentive to the task? are not the words of the Lord in Jeremiah all sufficient? "Let not the wise man glory in his wis-

\* If my friend's picture of the ignorance of our blessed religion among her countrymen and women is not highly overdrawn, which much to my regret I cannot believe to have been done, how fearful a responsibility does rest upon them, if they do not arise in their might and counteract by a thorough system of religious education the evil so eloquently exposed in the text!—I. L.

dom, neither let the mighty man glory in his might—let not the rich man glory in his riches; but let him that glorieth glory in this, that he knoweth and understandeth ME, that I am the Lord, which exerciseth loving kindness, and judgment, and righteousness in the earth, that in these I delight, saith the Lord.” (Jer. ix. 23, 24.) Will natural religion teach us this? Will the aspect of affairs as they appear to mortal eyes in this world, the constant triumph of the wicked, the sufferings of the righteous, the misery of thousands, the prosperity of those that know not the Lord—will these things teach us to know Him as He is? Will even the meditation of Him through His glorious works enable us to “understand Him?” No, we can only learn to know Him in the word that He has given us; and even there that blessing will not suddenly be granted us.

It is no light task we undertake when, in lowly faith and earnest prayer, we commence the study of the Bible. The wisdom of philosophy, its acute perception, powerful reasoning, the deep research, the toiled for knowledge of the student, will not avail us here. We must come, lowly minded, and simple hearted, even as little children, who read and *believe*. Much we know there is, which in our present imperfect state we cannot hope fully to understand;



if all were open to our eye and mind, there would be no exercise of faith; and we know that "faith is accounted righteousness." But much that at a first reading may seem obscure, becomes clearer every time we read. No one can say he has read the Bible, who has perused its pages once. The evidence of those who have made that book their companion through threescore and ten years,\* who have perused and reperused it, and each time found something new, some new consoling promise, which they had observed not in former readings, is an unanswerable proof of its inexhaustible fulness. It is not one perusal which will open to us the fountain of living waters contained in the Bible—nay, the first, the second, and to some minds, perhaps, even the third reading will end in discouragement and sadness. We may have found little to reward our toil, little to afford us strength or consolation, or to convince us it is a message of mercy addressed to us, not as a nation alone, but individually. We must persevere, we must read on and on, still in trusting faith and prayer; and the answer

\* And in this spirit spoke the Lord to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shall have good success." (Josh. i. 8.)—I. L.

will be given; the blessing of the Lord will be upon us, "converting the soul, making the simple wise, rejoicing the heart, and enlightening the eyes," even as He hath promised. No one has ever thus read the word of his God, who will refuse his evidence as to its holiness and beauty;—Hebrew and Christian will alike unite in proclaiming it DIVINE.

There is no contradiction in asserting that the constant employment of our intellectual faculties in the study of God's Word, is obeying His command to love with all our soul, and yet declaring the wisdom of the philosopher or the knowledge of the student will avail us little in the acquirement of its inspired truths. It would seem as if the one contradicted the other, as if to come as little children, and yet to use our intellect, were things incompatible one with the other; but yet in this case they are united. Humility and true wisdom are ever found hand in hand. Those that really know the most, that have studied deepest, are ever those who think least of themselves; for the more they know the more they feel, how little capable is their finite wisdom to understand the things around them, the workings of infinity. The Bible cannot be dearer to the philosopher, the poet, or the student, than it is to the poor unlettered peasant, who perhaps can read no other book. Their

simple faith should read a lesson to the proud in heart, the mighty in knowledge, who pass it by as unworthy of their regard. Their simplicity, and lowly-mindedness, is a proof that it needs not philosophy to comprehend the Bible. Yet those, whose aspiring minds grasp eagerly all that can exercise the intellect, will find enough to satisfy that restless craving—much, very much, to gratify the ardent desire for research, the unceasing longing for acquirement.

The history of ancient nations, their curious notions of religion, their remarkable traditions, all bearing a marked resemblance to the striking points of early revelation ; researches in the history of the eastern nations whose manners and customs of the present day bear the strongest affinity to the manners, customs, and peculiarities mentioned in the Bible, many of which indeed are almost unintelligible without reference to these explanatory volumes ; the history of prophecy awfully fulfilled, found in the evidence of every traveller to the east—Moab, Edom, Babylon, Egypt, Pathros, Ethiopia, Ammon, the Land of Promise herself, all, by their present desolation, literally and fearfully fulfilling the threatenings of the Lord ; these are works which, while they give full scope to the intellectual faculties, add new and glorious beauties to the Bible ; these will shed a new and yet lovelier

light upon its pages. In such researches the philosopher and the student will find ample subject for the exercise of their powers; and the poet, the enthusiast—will their flight be checked, if they pause awhile to linger on such pages? No, their wings will soar higher and higher still; for the fount of inspiration hath shed its light and life upon their path.

Though to read and comprehend the Word of God be the first great desire of our hearts, and our intellect should there be continually exercised: it does not follow, that to love the Lord with all our soul comprises that exercise alone.

As His loving kindness decked this beautiful earth with an inexhaustible variety of the loveliest flowers, to afford pleasure and recreation unto man in the midst of graver duties, bidding them spring up on every side, even in wastes where it would seem the foot of man has never trod—decking alike the lonely wild and the cultivated ground, the secret stream and the watered nook, the peasant's cot and the monarch's park—ever fresh and ever lovely, ever raising their meek heads towards the sky, as in adoration of Him that tendeth them, or bending down their graceful clusters, as too lowly to meet His smile; shedding on His winds their luscious breath, as thus to speak their silent praise;

even as His love gave unto earth these lovely things, so hath He stored the mind of man with fair and precious gifts, not to take the place of graver food, but to give joy and recreation to his fellows, to shed new joyance on his home, to give new energy to love in those around him, and lift up his own heart in increased and grateful adoration to his God.

These are the hallowed uses of talent and accomplishment, in those circles where they are cultivated as resources of pleasure, not of maintenance.

Our minds are stored with a variety of beautiful flowers, which it is God's pleasure we should value and improve. He hath not given them to wither and to die ; but to be brought from their hidden cells, and by assiduous cultivation be reared and cherished, till they are worthy to be employed in His service, by the pleasure they afford to our fellow-creatures, and the sources of gratitude they open in ourselves. The earth needs culture to bring forth her loveliest flowers, even though the seeds are God's own gift ; and so it is with the mind of man. The Lord hath planted it with precious seeds, He watereth and tendeth them unceasingly ; yet we must use our own persevering efforts to bring them into perfect flowers ; and that these efforts after knowledge and wisdom are acceptable to

Him who alone can crown them with success, we have Solomon's prayer and God's gracious answer as unquestionable proofs.

Wisdom does not mean the knowledge of the Lord ALONE, although "the fear of the Lord is the beginning of wisdom," and there is scarcely any study which, if pursued in a faithful spirit, will not lead us in the end nearer Him. Sacred history informs us that Solomon's wisdom consisted also in the knowledge of man, in such perfect discrimination, that justice was always as exact as it was impartial ; in jurisprudence, in every branch of information necessary for the civil, military, and religious government of a great kingdom, and in that lively fancy, and ready apprehension which enabled him to give instant and satisfactory answers to all the difficult questions, on every subject, put to him by Queen Sheba. No one will deny that Solomon's wisdom was inspired of the Lord, granted to him in answer to his prayer. "Ask what I shall give thee," were the gracious words of the Lord. The mind must have been truly great, which under this temptation, this perfect freedom to ask what he pleased, preferred "an understanding heart," above all earthly glory, wealth, or power. True, it is not now as then ; the Lord does not thus manifest Himself to His people ; nor may we hope such a direct and speedy an-

swer to our prayers ; but when we read “that this speech pleased the Lord, that Solomon had asked this thing, and He said unto him, Because thou hast not asked for thyself long life, nor riches, nor the life of thine enemies, but hast asked understanding to discern judgment, behold I have done according to thy words, I have given thee a wise and understanding heart ;” we know that the prayer for wisdom *is* pleasing to our Father, and that our efforts to obtain it *will* be blessed.

It may be urged, Solomon was peculiarly situated, he was the son of the man after God’s own heart, the head of that peculiar people whom God proclaimed his first born, that the duties devolving on him demanded extraordinary wisdom ; and therefore his example can be of little consequence to individuals.

We are wrong to think thus. We are all and each of us members of this people, individually as much under His care and love, as those selected servants, whose lives and thoughts are written in the Bible, to give us encouragement, and hope, and life, now that we may no longer commune face to face with God. We have not, indeed, the mighty charge of a great kingdom ; but we have each some duties to fulfil, some talent entrusted to us, for which, at the awful hour of judgment, we must all account. God

hath not entrusted us with precious seed to lie useless and neglected, till it is blighted and destroyed. There is not a station in life, however lowly or unseen, the duties of which will not become lighter and clearer from reflection and prayer; not a talent, however small, which will not add to our own happiness and that of our fellow-creatures, by cultivation and improvement, even if this scene of action be confined to our own domestic hearth. As the mind becomes enlarged and its ideas matured, its views of God and man are purified and exalted; it flings aside those grosser particles of sense and worldliness which surround it when withering in neglect, and rising higher and higher in the pure ether of infinity, for such is wisdom, creates a happiness for itself of which neither sorrow nor care can deprive it; and this is the answer to our prayer for our Father's blessing on His gifts, this is the proof that even in this fallen and imperfect state He hears and answers us.

In the present state of society, however, it is not so much the neglect as the *abuse* of these glorious gifts, against which those who seek to love their God with all their soul must be carefully guarded. The cultivation of mere accomplishment and improvement of natural talent have of late fallen into deserved disrepute, from their complete absorption of time, to the exclusion of all graver thought and severer study.



It is not devoting six hours to music, as many to painting, and all that are left to the translation of all the fashionable modern languages, not for the sake of their valuable literature, but simply to skim over their new works, and fill the mouth with words—the mind with ideas of but too often doubtful import;—it is not these things which will draw the soul nearer to her God, or prove that knowledge is power, or wisdom happiness. Their effect is, but too often, to fill the heart with pride, with a desire to surpass, to triumph, with a distaste for all pleasures and amusements save those which grant opportunities for admiration and display.—Love for talent in itself, desire for wisdom because of its own intrinsic beauty, or knowledge for the vast stores it unlocks—these are emotions unknown to those whose education has been conducted as above. Their acquirements bring not joy; for, unless they have a field worthy of their display, listeners they deem worthy to be captivated, excitement sufficient to draw them forth, their boasted accomplishments lie unused and wasted, and their lives drag heavily and unprofitably along. Neglect were almost better than such abuse; but there is a middle course.\*

\* Of course these observations have no reference to those children of genius, whose peculiar gifts point out a path for themselves. They cannot give too much time and study to the perfection of the

The cultivation of such gifts, the superiority their acquirement appears to bestow, certainly exposes us to some degree of temptation; but we should not shun them on that account, our duty while on earth is, not so much to fly from such temptation, as to resist it—to seek the praise of God above that of man; and this we do, if accomplishment and talent be cherished and fostered as His gifts, and love and gratitude to Him accompany the sources of happiness they open to our grasp. If His blessing be sought upon their improvement, His guidance as to their best uses, they are not likely to puff up the heart with selfishness and pride; but, by the constant and grateful communion they open with our God, they lead us to cling yet closer to His love, to love Him more and more, and be ready to resign them at His call.

The flowers of the earth, beautiful in their lowliness, heart-speaking in their silent witness to universal love as they are, yet they supply us not with food for the support of life; that land were a houseless desert, which possessed but them. And so it is with the mind devoted to accomplishment alone. Music, painting, poetry, indiscriminately as they are scattered

art or science to which they lean. God has manifested Himself in them, has Himself pointed out their path, which it is alike erroneous and unhappy to disregard.

now over our domestic hearths, they will not give us that bread of life and sustenance, for which, at one period or another of our mortal career, the soul will surely seek. In the hour of lonely sickness, of pining sorrow, of worldly misfortune, will these things satisfy the spirit, if our youth and energy have been devoted to them alone? Will they not rather take wings and fly, and leave a dreary void behind? Oh! without the heavenly manna, the corn which angels eat, THESE are but withering flowers, but reeds, which pierce when leant upon. That heart, that home alone, is truly blessed, which seeks to unite the two, the bread of life with the flowers of love; cherishing the one, to strengthen, to support, to purify the other, to give fresh charms, fresh loveliness, to the ties of earth, to give new zest to that love which is commenced on earth to end in heaven.

If we regard the intellect thus, (and surely we are permitted so to do,) will it not heighten the love we bear our God, and enable us to obey His emphatic command, to love Him with the whole soul, even looking on it as the vital, as well as the intellectual principle of man? As the vital, we know the love we bear Him must continue constant and unchanging; and nothing is more likely to assist us in this, than that con-

tinued reference to Him, which the earnest and religious use of our intellect engenders. The one brings forth the other. We cannot love the Lord without thinking how best to serve Him, without associating Him in His every gift. Nor can we so employ our minds without increase of devotedness and love.

In the affection we bear a fellow-creature, we frequently find this emotion wavering in its force, not entirely deserting us, but increasing and decreasing in warmth; at one time filling our hearts with intense delight, at others with lingering sadness, according to the caprice of those we love, or from the variable current of life in our own veins.

In the love we bear to God, we must guard against these feelings, or we shall find ourselves at one time buoyed up by a species of religious fanaticism, leading us into all kinds of extravagance; at others, bowed down even to the earth under a sense of despondency and wretchedness almost overwhelming.

We must check these enthusiastic fits of devotion, to which youth and happiness are liable, and rouse unceasingly the flagging spirit, where there is an unwillingness to pray; till at length we are enabled to preserve a more even frame of mind which, tempering our earthly emotions,

will naturally heighten by its calm, constant influence, the fervour of devotion in its stated hours.

To obtain this happy frame of mind to any extent is a blessing, which in our present spiritless and fallen state is almost impossible. Perseverance will do much ; but even the best and holiest have to mourn their “iniquity in holy things,” the imperfection of their prayers, the painful mutability of their heart, even when they most desire to fix it on their God. There are, indeed, moments when the spirit of devotion seems kindling within us, when appropriate petitions flow as it were spontaneously from our lips, when we feel as if for the love of our God we could make any and every sacrifice, and follow on unshrinkingly in the path He hath laid down for us, whatever trials it may include : then, then is the time to tremble, to dash down these vain and idle dreams ; for they are but illusions which fill our heart with pride that we can pray so earnestly, praise so eloquently, and resign ourselves so implicitly to our Father’s will—illusions, that have no foundation, but which, if encouraged, will lead us into sin ; for we are then ready to look down on all who appear less gifted in prayer, and to arrogate to ourselves a much greater portion of God’s favour than we either possess or deserve.

Then are the times to “remember the days of darkness,” for they shall be many; to pray that these excited feelings may be sobered down to that lowly and tempered spirit, far more acceptable to our Father; or we shall find that, even as our taste is palled by a succession of sweet food, and we loathe it if we take no other, so will our thoughts revolt and turn in sadness from what has too long and too excitingly occupied them. Satiety and aversion frequently follow close upon too highly excited feelings; and carefully should we guard against these emotions in our communion with our God. Enthusiasm is natural to early youth, particularly when first awake to the call of religion, and if that enthusiasm be placed under a gentle restraint, its rays will long enlighten and revive our affections; whereas, if we give vent at once to its full light, we shall find it, for a short time, dazzle, if it do not blind, and then sink in utter darkness and desponding gloom.

But dangerous as is enthusiasm in religion, we encounter it less often than that heavy sluggish feeling which only too often creeps over us, and renders our prayers a task so painful we would gladly turn from them, for we feel as if we could *not* pray. Here then instead of *checking*, we must *persevere*. It is a mistaken notion to believe that in our present weak,

wavering, and sleepy state of mind, it is better *not* to address our God, that such imperfect petitions can only be sin in His sight. If once the sacred duty of prayer be neglected, on the spur of such thought, its difficulties will increase day by day, till at length it will be well nigh impossible to overcome them. If we cease to pray till affections become warm, and a devout state of mind return, we may be sure that time will *never* come. Perseverance alone will conquer in time this wretched feeling. A determination still to seek, and trust in the grace of God, to supply the deficiencies of our own hearts, which we earnestly, penitently deplore, will bring comfort in His own good time. It is to try our faith, our merciful Father sometimes deprives our prayers of all comfort, as if he heard them not, and put a chain upon our hearts and lips till they can frame no words;—to try our faith, to convince us that of ourselves we are nothing, that without His grace, we cannot even pray with fervour, that, however moral and outward religious duties may be performed, however guarded we may seem to have been from presumptuous sin, yet when we prostrate ourselves before His throne, it is as if a sudden blight had fallen upon us; thoughts the most incongruous, fancies the most unconnected, rise and mingle themselves irresistibly with our prayers; and

when we rise up, it is as if we had not prayed, and we stand humbled and abased before Him, conscious that we have sinned.\* But if at such

\* Without sharing altogether the ideas of Miss A. on enthusiasm and indifference expressed above, I must admit that from personal experience her observations are generally true. There are, indeed, moments when prayer proceeds from an exuberance of devotion, and we are, so to say, elevated above the world and its trials. Still if I might be permitted to hazard an opinion, I should say, that these feelings of an entire surrender to God of our whole selves should not be called misguided enthusiasm; but should be encouraged, if possible, as the guiding stars of our lives, without being allowed to lapse into the sinful pride of piety mentioned in the text, which, whilst it ostensibly claims the merit of religious devotion, is only another cloak for the love of dominion and disregard of the rights of our fellow-men; but to be a deep seated conviction of our entire dependance on the Lord for all that we are and all that we have, which emotion will then enable us to be at all times ready to sacrifice every thing to our Maker's will, nay, even to surrender our life rather than renounce his service; as our wise men say on the very passage of Scripture under consideration: "What is meant by 'will all thy soul?' even if He takes thy soul." And so did the great Akiba, who, whilst expiring under the slow and almost unheard of tortures of the persecutor, dwelt with holy enthusiasm on the acknowledgment of the Unity of God, till his pure spirit took its flight. In short, enthusiastic feelings of devotion, if they proceed from humility, are holy feelings; but certainly care should be taken that they never take the shape of an inflamed zeal, which is the parent of the hatred of others differing from us in opinion, of uncharitable censoriousness and self-elevation. On the other hand, an indifference or carelessness in prayer is unfortunately much more frequent than the opposite extreme; cares and avocations of life dwell too strongly in the mind to be laid aside even in our communing with God; and were we only to pray when our soul is altogether free from extraneous thoughts, it would be but seldom indeed that the offering of prayer could be



moments we are conscious of, and deplore such wanderings in devotion, if we still cling to Him, and feel, “Yea, though He hide His face from me, though He deprive me of all comfort in prayer, yet still, still will I put my whole trust in Him, still fold to my heart the blessed truth that faith in Him is accounted righteousness:” then indeed may we feel assured, that our imperfect petitions are as acceptable, perhaps more so, as when from some outward or inward cause our petitions flow readily and lightly from our lips. But if, on the contrary, the disinclination to pray is indulged in, and we cease to address, because we find no comfort, no manifest reply, because the sacred exercise is never perfectly

sacrificed upon the altar of the heart. It is, therefore, an admirable institution, that we have set forms of prayer, or petitions for almost every thing we need, and fixed times to address these to our God. For if we take up our prayer book for the sake of worship, unless it be altogether from mere outward show, which is to be hoped not to be often the case, we at once render homage to our Maker; and if but one idea is uttered in sincerity and devoutness of conviction, then is this one idea an acceptable sacrifice to Him who hears all our cries. And who knows, but that, if even we commence to pray without being properly prepared, we shall as we proceed become fired with a becoming ardour, and pour forth our spirit in real sincerity before the Lord? And are not the words of the Psalms and of our own prayers eminently calculated to impress the mind and to arouse and enchain the attention?—Much more might be urged; but the limits of a note forbid more enlarging, and enough has been said to arouse the thinking Israelite to reflect yet more deeply on this important subject.—I. L.

performed : we voluntarily deprive ourselves of grace, and sinking deeper and deeper into error, at length forget there is a God. The perfection\* of prayer has never yet been attained on earth ; but the soul which restrains the first wildness of enthusiasm, and ceases not in its LOVE for God to urge and rouse its affections, when they flag and turn darkly and sorrowing from a duty which in this life of trial is frequently made distasteful,—that soul is framing for herself a calm, holy, and blissful temper, which the frowns of the world cannot shake, nor sorrows from a Father's hands for any length of time disturb.

To love the Lord with all our soul, we must not pour on earthly idols the essence of our affections ; and in the devoted love we bear husband or wife, children or parents, or friends, forget Him, whose gifts they are. God is love, and from Him the intense delights, the changeless blessings of earthly affections spring ; yet our frail nature is but too often apt to forget the Creator in the creature. The earthly beings demand and receive the whole. We see them, hear them, years of intimacy increase the depth

\* This assertion appears somewhat too sweeping ; for surely there must have been perfection in prayer when Abraham prayed for sinful Sodom ; when Moses asked for pardon upon a rebellious people, and when he prayed for a shepherd over the Lord's flock ; when Elijah stood alone on Carmel the sole remaining prophet of truth, when all around was error.—I. L.

of our feelings; when they are absent there is a blank alike in our hearts and our hearths; and when our Father said, "It is not good for man to be alone," He knew that this would be so, ay, intended and blessed it. He meant His creatures to love one another; but He meant not, that He should be forgotten in that love, that His service should be removed so far, His holiness be deemed too great for *domestic altars*. "I the Lord God am a jealous God," He saith again and again, and unless our dearest and purest earthly love is traced to, and enjoyed in *Him*, we love Him not as He commandeth, and our fond affections may prove "the whips to scourge us." Oh none that has once felt the blessing of purifying earthly affection by the love we bear its beneficent Giver, tracing up to Him the delights it engenders, worshipping Him, hand in hand with a beloved one—leading his children to His footstool, and teaching them to feel the same deep love, and trace their young affections to the same immortal source: none that has once experienced this, will say that such willing sacrifice of the heart to God tends to decrease the force of earthly affection; he will acknowledge it is inexpressibly heightened, purified, exalted, rendered immortal; for such love ends not with death. Was it not this love which Abraham bore to Isaac? Hannah to

Samuel? enabling the one to offer up his beloved in death, the other to part with him that he might “serve the Lord?” Nay, was it not this which bade Ruth cling to Naomi, and incited her to follow, tend, and love, with a purity, a devotedness, few instances have equalled? And shall we say such spiritual love is a mere illusion? a beautiful fable impossible to be realized? Alas, it is not easy thus to devote heart and soul to our God; frequently will our hearts rebel and our lips murmur; often shall we despair, and still more often despond, and feel it vain to bid the breath of life, the heavenly essence breathed into us by our merciful Creator, triumph over the corruption of the earthly vessel which contains it, and soar in thought rejoicing to its natural home; constantly we shall fall back; but still—oh let us persevere, and pray, and trust; pray alike for ourselves, and for each other—for till we “love the Lord,” oh how may we hope for the delivery of Israel, the restoration of Jerusalem!

## CHAPTER IV.

DEFINITION OF THE WORD MIGHT—LOVE OF GOD CONSIDERED  
AS IT REGARDS OUR DOMESTIC AND SOCIAL DUTIES.

THE two preceding chapters having treated the love we should bear to God at so much length, it would seem as if little were left for farther consideration. We shall find, however, as we proceed, there is still something more intended in this divine command, or Moses would have framed it differently. As yet we have only considered the love of God, as it concerns our own heart, as a duty confined in its operations to ourselves individually. The word **מֵאֵד** *might*, as it is here used, appears to extend farther, and teaches us to serve the Lord in a somewhat wider sphere.

Had Moses used this word **מֵאֵד** as an adverb (very or greatly) as we find it in many parts of the sacred writings: we might look upon it only as very greatly increasing the force of the preceding words, and render it thus, “and thou shalt love the Lord thy God, with all thy heart

and with all thy soul, to *an exceeding great degree*," מַאֲדַּ as a particle signifying exceedingly, intensely. Nor should we lose sight of these significations, even while we regard it as the noun expressing great strength, ability, power, in which sense it is evident from the pronoun הוּא being attached to it, that Moses used מַאֲדֶּךָ thy might. We only find it so used twice in the whole Bible, indeed we may say only once, for the second time, (2 Kings, xxiii. 25,) it is but a repetition of the words of Moses, "And like unto him (King Josiah) was there no king before him that turned to the Lord with *all his heart*, and *with all his soul*, and *with all his might*, according to the law of Moses." There can therefore be no doubt as to the deep solemnity, the forcible appeal contained in the brief command we are considering; the fact that the Hebrew expression כָּל-מַאֲדֶּךָ "with all thy might" is never once used, but in the imperative mandate to "love the Lord," is quite sufficient proof of its holiness to authorize our regarding it as distinct from "heart" and "soul;" and to endeavour to explain its meaning as will best assist our efforts, not only to *love* but to "serve the Lord."

It is in this light I look upon it principally: we cannot love the Lord without the exceeding great desire to *serve* Him to the very best of our

ability, to use our utmost influence in His cause, and make obedience to His will as light, and dear, and precious to our fellow-creatures, as we find it ourselves. We *cannot* truly love Him if we do not feel this, if universal love and charity (the terms are synonymous) towards all around us, be they of our own or of the stranger creed, do not fill our hearts to the overflowing, and we long to make manifest to those who know Him not the blessedness of His restraining yoke.

There are many who will take fright at these words, as tending to destroy liberty of conscience, and seeking to enslave the multitude, and yoke them to the opinions of the weak-minded visionary, who believes that only to himself is the enlightening grace of God vouchsafed. A little patience will convince them they have started at shadows. That is not religion, that is not love of God or of man, which confining itself within its own narrow sanctuary, condemns the whole human race to perdition, save the few, the very few, who can be forced to think the same. Alas! for the children of Adam, if such were the awful sentence of our God! Where too is His long suffering love, His tender ever acting mercies, if such were the economy of His heavenly kingdom, and all were deemed culprits, and sentenced to everlasting misery, save

those who loved and worshipped Him *alike*? If such were His judgment, should one of us be saved? Should even one have a demand upon His favour? Where, even amongst those earnestly and sincerely united in essentials, are there *two* who think precisely the same on minutiae? And shall we, sinful and finite mortals as we are, dare to say the aspirations of one pious heart are more acceptable than those of another, because they come nearer ourselves? Was it not from this belief sprung the awful miseries attendant on the times of persecution, not only as endured by our own nation, but inflicted by Christian upon Christian, as the repeated massacres of the Vaudois and of the Huguenots, on the fatal 24th of August, 1572, would give only too terrific evidence? This is but the mockery of religion—but profanation; for not thus would our merciful Father, that we should evince the fervour of our love, the zealous ardour we should show in His service. Even as the beams of His sun shed heat, and light, and joy on all alike, so may we believe His gracious eye looks down on the truly pious of every creed: demanding an extent of service according to the measure of light He has vouchsafed, and accepting, ay, and answering, the lowly prayers of all who seek Him in love and truth, in whatever faith they may be offered. And while we



shun the errors of belief, which is easily accomplished by a clear comprehension of our own, instead of scorning, as too many do, and believing every act and appearance of piety counterfeit, because their actual creed is mistaken, and yet more, because *we* feel it not ; we might learn many a lesson of lowly wisdom and simple piety, and feel our hearts swell in increased love to our universal Father and to His creatures.

It is not in compelling others to think as we do, which is comprised in the duty to use our utmost influence in the holy cause of God. It is to make manifest the superior blessings of religion over mere worldly pleasures, to prove that those, who earnestly seek to fix their affections upon their God, are provided with a never failing, never changing source of joy, in which "a stranger intermeddleth not," that they need fear neither the pangs of absence, nor the hour of death ; for their God is with them, wherever a harsh duty may lead ; He is ever present, ever near them, and death is but a dark passage which will end in eternal light, and lead them to His throne. To use our influence in His service, is to make *manifest* these things ; to prove that be our lot trial or joy, these thoughts are ever shedding their mild radiance on our hearts, strengthening them in trial, tempering them in

joy, and guiding and inciting the simplest action of domestic life.

In some respects the power of proving the beauty and comfort of a religious life is to the Hebrew painfully contracted. It is not now as in those joyous times when "the field, the vineyard, and the altar" alone occupied the sons and daughters of Israel, when their every thought was connected with their universal Father; for it was His law they obeyed. The first fruits of the vineyard and the field were laid aside, not as tributes to an earthly king, but as an accepted offering even to the King of kings. If we were asked why we were so careful "to leave the gleanings of the harvest, and the olive, and the grass, for the poor and the stranger;" or wherefore "we rose up before the hoary head, and honoured the face of the old man;" or why "so watchful to prevent unrighteousness in judgment, weight, or measure;" the Hebrews would reply, because our Father in heaven so commanded; and thus the simplest action of courtesy was blessed and hallowed by its connexion with the Lord, its obedience to His will. Such intimate communion was forfeited by the sins of our fathers; nor is it now even as it was in the dark ages of persecution, when the Hebrew clung with yet greater firmness, more endearing

fondness, to the faith for which he suffered. The determination, in secret to adhere unchangeably to the Law of Moses, incited many to live a holier life, and ponder frequently on Him, in whose service their very lives were risked. When occupying posts of high trust and favour in the Spanish court, their lineage unknown, their race unsuspected, though they could scarcely keep the forms, the SPIRIT glowed more warmly within. In those times, when torture and death were ever hovering round them, was a son of Israel ever tempted to become a Christian? Did we then hear of conversions, of abandonment of that belief which we received from the Eternal? Nay, was it not then, many turned from abodes of luxury and ease, deserting the cherished hoards of years, exposing themselves to every imaginable misery by becoming wanderers on the face of the earth, rather than accede to the conditions of their persecutors, and desert their faith? Was it not then the sons of Israel in deed and thought obeyed the command of their Lord, and in very truth loved Him with all their heart, and soul, and might? Would we do this now?

Through the infinite mercy of an infinitely merciful God, the inexpressible horrors of persecution are over: not alone are we granted toleration, and permitted to dwell in safety, and

undisturbed to continue the practice of our religion, but by the truly sincere and pious Christian the consistent Hebrew is ever esteemed, honoured, even loved; and how do we repay our Father in heaven? Has that faith so beloved in adversity become less beautiful, less glorious, less loveable in prosperity, that we turn from it to embrace another? "Is the hand of our Father become shortened that it cannot save?" that we live as if we needed His blessing, His saving mercies no more? "Is His ear heavy that it cannot hear," that we cease to call upon Him, save with careless lips and wandering hearts? Reposing in security, we hear not or heed not the imperious call breathing in His law; or, engaged in the heartless repetition of *antiquated* form, forget the *antiquated* spirit, without which it is a void. We neglect to instruct our children in the religion of their fathers, to enforce the necessity and the comfort of constant communion with their God; it is enough if they fail not to do as we do; and is it strange then that those whose hearts thirst and hunger after divine love, divine instruction, should at length fly to that fold where they believe there are shepherds to guide and to console? Or that some ambitious spirits, imagining the spiritless forms, to which *alone* their attention has been directed, are so many chains which confine them

to one spot, one employ, and permit no enlarging of the mind, no ascendancy in worldly honours, that they, too, should turn from their fathers' God, and become either forswearers of religion altogether, or embrace the first creed which promises distinction or increase of worldly gain? If the love and duty they owe their Father in heaven has never been impressed upon their infant minds; if their childish reverence and adoration have never been excited by the love He bears to them: is it marvel worldly interest and earthly ambition should fill their hearts to the exclusion of those better and holier thoughts which, as the chosen people, should be peculiarly their own?

It is this melancholy state of things which renders the Hebrew's powers of exalting his religion, in the minds of men, so painfully contracted. Yet his influence should be exercised not only to exalt his faith in the views of his more worldly-minded brethren alone, but in the sight of the whole Christian world. He is peculiarly situated; comparatively speaking, he stands alone amidst a vast multitude; on his conduct, his constancy, depends whether scorn or admiration shall be excited towards the religion which stands forth embodied in himself. According as his life is actuated by its principles, so will it be deemed divine or otherwise; and at

the present time, when to prove the superiority of the Christian religion is the avowed or secret determination of all its earnest members, endeavouring *thus* to obtain converts: has not the Hebrew a double incentive to make manifest the spiritual beauty, the unfailing comfort of his own? This would be a far weightier proof of the divinity and sacred nature of our faith than the most convincing argument with regard to actual points of doctrine. This would be evincing our love to our universal Father, and our desire to exalt His glory, much more to the improving of our own hearts, and to the enlarging of charity towards our fellows, than the endeavour, too often made in scorn and hate, to found the truth of our own belief on the falsity and degradation of the Christian.\* Religious argument

\* Miss Aguilar has in the above failed to convey her thoughts as clearly as they might have been. She surely does not mean that all the Jews do not enforce a holiness of life, and that they base the truth of their belief upon the falsity of the Christian. I should regret, greatly regret, if this were the prevailing error among our English friends. But in America and Germany, where I am somewhat acquainted, we neither are so careless of spiritual religion, nor intolerant towards those holding adverse opinions. I will not say, that sufficient attention is paid to the truths of faith and charity; because the scattered state of our people presents obstacles to the accession of a sufficient number of spiritual guides among us; but I have still to learn that we are as a mass less awake to the love and goodness of God than are our gentile neighbours. And as regards toleration in spirit, it needs no argument from me to prove that gentiles have a greater disrelish, to use no

never fails to breed dissension and abuse. Though our faith be not shaken, there are the remains of a raging storm within which it is long ere we can calm. If we have loved the person with whom we have argued, the painful emotions are yet stronger, and the confidence even of affection is awhile disturbed. If he have been indifferent to us, that indifference is too often turned to contempt and dislike, and we quit the field, conscious of having done no good to ourselves or to our adversary, and we turn with a ruffled and angry heart from all who dare to differ from us. And is this the way to serve the Lord, to prove the beauty of the faith we adore? "Have we not all one Father? Hath not one God created us? Why do we deal treacherously, every man against his brother, by profaning the covenant of our fathers?"

To love the Lord, to serve Him, the Hebrew should prove by his whole life that he is indeed one of a peculiar people whose faith is "holy

harsher word, toward us than we have to them. We may pardon the ignorant for their over zealous contempt of Israel; but the learned can have no excuse for their wilful disregard of the fact that our religion is based upon a morality as pure as theirs can possibly be. Again, I say, that I would deeply deplore if a similar state prevails among our own people in England; and it is to be hoped that Miss Aguilar and others engaged in similar pious labours may with Heaven's blessing succeed in bringing about an improved state of feelings and conduct.—I. L.

unto the Lord." Is he accused of having no faith, let him prove he has more need of faith, and feels it yet more deeply than the Nazarene ; that as he looks upon the present condition of his brethren, he has faith, or he must disbelieve the past and doubt the future. Is he told his is a stern, cold, spiritless religion, that can only look to a rigid and exacting Judge, in whom mercy is lost in justice : let him bring forward his Bible to prove that a God of love was revealed to the Israelites, many centuries before the birth of him the Christians call their messiah. Is he referred to the beautiful morality of the New Testament to prove the divinity of its author : let him again turn to his Bible to prove from what fountain that morality originally came. And this influence can be used without one word of reference to points of doctrine. Let the Hebrew's every action be guided by the love he bears his God ; let him adhere to every form as bringing him closer to his God, by manifesting the obedience of a loving child, not of a terrified slave ; let him find so much delight and comfort in his religion that retirement and poverty are preferable to riches and distinction, if these are only to be purchased by its relinquishment ; let him *respect* his religion himself, and he will never fail to find it respected by others. Let the Hebrew attend more closely to these things, make



more evident his love to his God, his reverence to His ordinances, the comfort he derives from this communion: and we would hear no more of attempted conversions, no more of wonderful converts;\* and this indeed would be seeking to serve the Lord, to love Him with all our might.

But it is not to the Nazarene world alone we should make manifest the comfort and the beauty of our Father's faith. Many who are hesitating and lukewarm might be led to think more seriously on this all important topic, were the example of its professors such as might win the heart and attract the affection. The humblest member of a domestic circle might thus forward the sacred cause of God. His sphere of action is possibly contracted; but home is the spot where the influence of true piety is most strongly felt, where the blossoms of that lovely plant shed the rarest fragrance, and bring forth the sweetest fruit. What so likely to check the impatient reply, the unavoidable irritation, the peevish

\* This and a few other similar expressions, used before by my friend, I believe to allude to an unfortunate case of the conversion of the daughter of a highly honoured family, under the plea that she had never been properly impressed with the spirituality of religion, till she heard it propounded in an episcopal church. I believe, however, the case to be a solitary one almost, at all events very rare; the name of the convert is withheld because of motives of delicacy for her pious mother, and because it could add no strength to these remarks.—I. L.

temper, as religion? What will teach us to bear and forbear, to forgive the unkind look, the hasty word, to give up our dearest wishes at the call of duty, save that blessed spirit which springs from the love of God? Secret and constant communion with Him can alone bring the duties of submission, patience, charity, forgiveness, gentleness, to any perfection; and these virtues, like the silent stars, are more needed in the holy shade of home, than in the broad sunshine of society. There, fear of the world's contumely, of earthly disgrace, is often sufficient to keep us on our guard. It is easy to govern ourselves for a time, to behave with studied courtesy, to speak with polished ease; the rules of society are enough for this; but to practise such virtues at home, requires a higher and holier motive. Even the duty we owe our parents, or the love we feel towards those with whom we continually associate is not of itself sufficient. If we look into the Bible we shall find lessons for home, as well as for our conduct in the world.

In submission to the prejudices of the aged, humility to our superiors, charity\* towards the

\* "Rabbi Meïr said: Every one who engages in the study of the law from a pure motive, will attain many things; and not alone this, but he is worthy to enjoy all the world; he is thereby called friend, beloved, a lover of God, a lover of mankind, rejoicing God, rejoicing man, and he is clothed with meekness and fear of

failings of our equals, patience with our inferiors, forgiveness (that cheerful forgiveness which forgets as well as pardons) of provocations which are unavoidable even in the fondest intimacy; in that control which puts some check on the irritation and ill-temper occasioned by those numberless petty provocations from which no domestic circle is free; in the cherishing of that holy gentleness which never fails to render us beloved: if in these virtues the influence of piety be silently at work, much will be done for the cause of God. Others may be led to examine into the secret cause of this heavenly peace and blessedness, which perhaps they envy; and if they trace it to the ever-working influence of an earnest love for their Father in heaven and a desire to serve Him, they too may wish to follow

the Lord, and is enabled to become pious, righteous, upright, and faithful, is removed from sin, and brought near to a meritorious course of life,—and he will become like a stream that grows stronger as it progresses in its course, and a river whose waters never dry up; and he will be modestly retiring, long-suffering, willingly forgiving insults offered him, and be raised and exalted above all creatures.” This is in part the beautiful idea which one of our ancient sages conveyed of an enlightened piety. Are we willing to follow this guide in our own intercourse with God and man? Is our public *exhibition* of character, where the eyes of the world are upon us, the same as when we are alone in the bosom of our family, or even solitary in our closet, with no eye to see save that of God, with no ear to listen to our words, unless it be the Providence above, whose ken is ever on us?—I. L.

in His paths, and deem that yoke indeed light and glad which can produce such happy effects. Precept is too often doubted; we look on professors of religion with a jealous eye; and if they fail, the effect of their most eloquent appeal is lost entirely. But very different is the effect of discovering religion to be the secret source in each and all of those gentle and loveable qualities which in the first instance attracted us. At first we admire and revere at a distance, then as we draw near and love, comes the question, why cannot we too "go and do likewise?"

In this manner the humblest member of society may serve the Lord, and benefit his fellow-creatures, may make evident by example, far more forcibly than by mere precept, the beauty and solidity of his internal piety; and if there should be an opportunity to manifest the benevolence and philanthropy with which his heart is filled, his words may fall with a powerful weight; for they will be traced from the same source as his actions, and the blessing of leading one soul to the fount of life may at length be his.

There can be no true religion without benevolence, without the ever active desire for others to taste the comforts and blessings we enjoy, not alone corporeally, but spiritually. This is one unfailing proof of the heart's regeneration, of its

springing up from the cords and chains which have attached it to sin, and faintly reflecting the "divine image in which man was made,"—faintly indeed, yet truly, as we trace the glorious image of the sun in the quivering dew-drop which melts before his beams. In those that love, that serve, that perseveringly seek to resemble their Father in heaven in universal charity, forbearance, beneficence and love, benevolence is very strongly marked; it is the virtue which assimilates us most with His divine image; the virtue which should be the peculiar characteristic, the loveliest inheritance of His chosen heritage; for more repeatedly, if possible, more powerfully than any other, is it inculcated in the book of life.

Why are we instructed so particularly in the slaughter of those animals granted us for food? but that they should be killed in the quickest and easiest manner. Why forbidden to yoke the ass and the ox together? because that which the ox could bear would injure and hurt the ass. Why so expressly threatened with awful retribution, if we forbore to assist the overburdened ass of one we hated? Why to let the parent bird go free: if benevolence even towards the brute creation were not to be the first and dearest moral virtue of the Israelites? What code of laws,

save those of a perfect, holy, and glorious God, would so care for the very lowest of His creatures, would enter so minutely into instructions for moral duties, that if obeyed as they were intended to be, would even now mark the Hebrew as in truth the follower of a divine law, and exalt his religion far above every other? Where, save in the law of Moses, do we find benevolence so emphatically, so continually enforced, in the care, alike of the brute creation, and of all ranks and conditions of men, the aged, the blind, the deaf, the poor, and the stranger, perfect in their equity and love, as the nature of Him who framed them; yet so suited to the heart and temper of imperfect man, so home-speaking in their universal appropriateness, that never could the Hebrew excuse himself from obedience by the plea, those laws were framed for angels and not for men, or at least for better men, than he is?

Those who are so desirous to exalt the code of Jesus above that in which their fathers believed and trusted, and who declare the simple sentence, "Do unto others as ye would be done by," is worth all the Mosaic precepts, would do well to refer to Leviticus, xix. 18, where in the divine precept, "Thou shalt not avenge nor bear any grudge against the children of thy peo-

ple, but thou shalt love thy neighbour\* as thyself," they may chance to find the origin not only of the above quoted sentence, but of many others in the gospel, whose excellence is indeed undeniable, seeing that they proceed from the same pure fountain; but as the Israelites possess the original unadulterated spring, they have no need to quit the belief of their fathers to discover it.

In one respect benevolence is still a beautiful characteristic of the Hebrew nation, and that is the open ear, and the open heart to the cry of poverty and sorrow, not confined to the distress of brethren alone, but a case of Christian distress is as promptly and generously relieved. In a small village near the metropolis,† many Nazarene families learned to call down blessings on a Jewish benefactress, and to feel that true charity was not confined to the Christian heart alone; many poor children, clothed, fed, instructed, by her goodness, might have been seen gambolling on the lawn of a Hebrew dwelling, rejoicing in the sunshine of that ever acting be-

\* So likewise, speaking of a slave who has escaped from his master to seek the protection of the Hebrew laws, the Bible says (Deut. xxiii. 16): "He shall dwell with thee—in that place which he shall choose—thou shalt not oppress him." In Lev. xix. 34, we are commanded to love the stranger as ourselves, because we had been strangers.—I. L.

† London.

nevolence which, as some suppose, can be found in the Christian alone. And when it pleased God to remove the wealth which had permitted her to do these things, the bitterest drop in her cup of peculiarly aggravated sorrow was the thought, that the poor little Jewish and Christian children could no longer bless her name. Time, which has softened other trials, and reconciled her truly noble yet lowly heart to individual privations which would have bowed less faithful spirits repining to the dust, has had no effect in this. Still is the tear called forth, the kindly spirit wrung even to anguish, when distress comes near her door, and she has no longer power to relieve it. How blessed then the thought, that her earnest wish is known to the Searcher of hearts, and that in His sight the starting tear and quivering sigh are dear, perchance dearer than many gifts of gold.\*

Nor is this a solitary instance of Hebrew charity. Yet while we admire and revere the relief the rich and powerful, ay, and not these alone, are ever ready to bestow: the truly pious Israelite may often in secret wish, the spirit of piety, the earnest desire to love and obey the God of beneficence, which was the secret source of that

\* I regret that the author has not mentioned the name of this noble daughter of Israel; as surely the memory of one so worthy ought to be blessed.—I. L.



benevolence exemplified above, were more intimately mingled with it. We do not love the Lord with all our might, and seek to serve Him and exalt His glory: if charity merely proceeds from the kindness of our own tempers, or tenderness of our own hearts, or a yet stronger motive in the more opulent and more ambitious ranks, from a secret, yet no less ardent desire, by a display of liberality to obtain honour and consideration in the Christian world.

Liberality is not benevolence, any more than the act of giving money is true charity. Benevolence is truly a religious principle, it begins and ends in religion; it lifts up the heart to God, at the same moment it expands it towards man. It seeks to expend its love and adoration for Him in the service of His creatures; and therefore it is, that charity cannot be perfect unless it seeks the amelioration of the moral and religious condition of the poor, as well as the relief of their more crying and immediate wants.

The desire to improve our needy brethren, spiritually as well as temporally, can only proceed from the firm conviction within ourselves of the *necessity*, as well as the blessing, of serving the Lord. Our power in this respect is painfully limited, compared with the nations around us. Yet, were the *desire* more strongly felt, some-

thing might in time be done, and the Hebrews throw off the dark shackles of blinded superstition and of prejudices founded on a deplorable state of ignorance, which is to be feared is only too often found amongst them now. The poor, even as children, need instruction in their religion; it will not come untaught, nor can its mild consoling lustre beam from the trammels of tradition,\* which must increase in incomprehensible obscurity with each new generation. The clear conception of our heavenly Father will not come of itself; it can only reach the mind through that word in which Infinity was revealed, according to the comprehension of finite man.

The human mind needs enlargement and improvement for the reception of the simple, yet sublime truths of religion, even for the consoling belief in a God of love. For this purpose even the best directed charity, if it consist only in alms or similar relief, will not avail. There are

\* I am not permitted to alter the text so as to destroy the meaning; or else I should certainly have altered this sentence; for without claiming for tradition all that some assert for it, there is doubtlessly found laid down therein nearly the whole of *our own* manner of interpretation and mode of life. How else are we to read Scripture, unless it be in accordance with the views of our predecessors? What else forms the distinction between us and Christians?—I. L.

difficulties, barriers around the Jewish poor, almost unknown to other nations. Confined to one quarter of large cities, often to trades of the meanest and lowest kind, without the power of seeking employment in other parts of the country, even if their inclinations so prompted: their minds must become narrowed, prejudiced, and puffed up with a sort of pride, or self-consequence, which sets at defiance every benevolent intention, and frustrates all attempts for their spiritual and temporal improvement. A superficial knowledge of the Hebrew tongue, just sufficient to repeat their prayers and blessings at stated hours, conscious they are doing a necessary duty, but utterly unconscious of the nature of Him they thus address; well versed in traditional lore, but wholly ignorant of the spirit of the Bible, of the peculiar duties which as members of God's chosen people devolve on them: these are the abuses which those who "love the Lord" and have His service at heart should most earnestly seek to remedy, and attend to particularly in those establishments, which the benevolent have founded for the education of the rising generation.

A strictly moral education is not sufficient for the real improvement of the Hebrew poor. They need religion, simple, heartfelt, yet ever guiding religion; and this can only be obtained by

*teaching* them their *English*\* Bibles ; by seeking books to assist them in their comprehension ; by employing those of their own class, in whose advancing youth a good discrimination may trace abilities for the task, to select portions out of standard religious works, which will give weight to the words of Divine love, by rendering them more adapted to the minds of their younger companions ; and if there be not sufficient of these good books by Hebrew writers, there are many, very many excellent aids to the spirit of religion found in books written indeed for Christians, which to separate from the actual belief might form a pleasing and laudable employment for the benevolent Hebrew whose limited means prevent any more active participation in the charitable acts of his richer and more influential brethren. Why should we be startled at selecting portions from Christian authors ? The morality they inculcate, the spirit they breathe, come from the fount in which we both believe, the Old Testament. *They may* believe that Jesus first preached the doctrine of love and saving mercy ; but *we* know it was ours

\* Being as we are inheritors of the Hebrew language no less than the Scriptures, it is evidently our duty to make ourselves, if possible, familiar with the original, so as to enable us to judge with some knowledge of the correctness or otherwise of the translation which is offered to us as a transcript of the word of God.—I. L.

many centuries before, ours by right of primogeniture and of that redeeming love which, delivering us from cruelty and bondage, marked us as the first-born of the Lord.

Knowing this, imprinting it from the very first on the yielding heart of the child, bidding him look to the word of God, to the Law of Moses, as the mainspring, not only of the religion in which he believes, but of every other which acknowledges a God of salvation and mercy, despite the difference of creeds; as the fountain of life and light, typical of that which flows in the presence of the Lord for ever more, and from which springs that universal spirit of religion which, utterly distinct from creed, or form, or service, dwells in every pious heart: there can be no danger in selecting and appropriating portions of those Christian writers earnest in their cause. The Hebrew thus employed would find benefit to himself arising from benevolence towards others; nor need he fear his mite is too lowly to be acceptable to the Giver of all good. We do not think enough on the good we may do our needy brethren by leading them to read and understand the word of God, by supplying them with aids for the proper acquirement of that knowledge, and inciting them to rise superior to the superstitions of tradition and preju-

dice which have shackled\* them so long, and to look to their Bibles alone† for support and comfort in affliction, for the guidance and direction in every social, domestic, moral, and religious duty, for the removal of every lingering terror contained in the anticipation of death and judgment; in a word for their instruction how to live and for their hopes of immortality.

Till this is done, till the poor are *taught* religion as well as morality, and reading, writing, and other necessities towards gaining an honest livelihood: the benevolent Hebrew can never hope to behold the regeneration of his indigent brethren; he can never hope to behold them occupying a respectable and respected situation in the world, as long as petty meanness, cringing servility, or presuming insolence, mark their intercourse with the Christian; he can never hope to see his religion loved and respected in

\* It is not tradition which has shackled the Jewish mind, but the cruelty exercised by Christians, pagans, and Mahometans towards our bodies and spirits both. Prejudice against others is the result of oppression; remove this, look upon us as equals, and the evil will speedily be removed from our minds also. For kindness will beget kindness, as cruelty beget hatred.—I. L.

† The word *alone* strikes me as not quite proper; for if we reject all information in this great inquiry except what we can draw from our own experience, we must evidently be but indifferent judges of Scripture. No, we must of necessity “ask our fathers who shall tell us, and our elders who are to inform us.”—I. L.

them. till they have learned to love and respect it themselves. To do this, even simply to desire this. charity must be intimately mingled with the love of God. To serve Him, to exalt His glory in the eyes and hearts of men, to make the ignorant and the destitute share His blessings and promises, to impart to them His love, and strengthen them for their lives of trial by the conviction they are all and each, individually, objects of His tender care: this is the charity springing from and ending in Him, and this should be the incentive of every Hebrew heart. If, while we interest ourselves in the poor, we think not of Him who hath said the poor and the stranger must be cared for, can we hope our good works will be accepted? Is it not rather to be feared some secret motive, some unconscious selfishness may lurk within, and, filling up our hearts, entirely prevent the entrance of the image of God, and rob our actions of that sweet savour which would otherwise ascend to heaven, and be accepted as the burnt offerings of old?

“Cast thy bread upon the waters, thou shalt find it after many days;” this is sufficient proof that we are *not* to “withhold the good that it is in the power of our hand to do,” because of the doubtful merit of those we would relieve. As the running waters bear from our view the bread

we have cast upon them, so too may the good we have wished to do be hidden from our sight ; but as a renewed current or a change of wind may bring back to us what we have cast upon the stream, and looked upon for many days as lost, so will the blessing of the Lord return into our own bosoms the good which we may have failed to bestow on others. The fruit of benevolence may not be found on earth, the blighting wind of ingratitude, the nipping frost of deceit, may have outwardly destroyed the goodly tree ; but within our own bosoms it shall bloom, nourished, cherished by the blessing of the Lord, and we shall find its fruit in heaven. But this comfort can only be realized by those who are benevolent, simply because they seek to follow the path of their Father in heaven, who desire to do good to others, because the ever acting love they bear their God urges them to serve their fellow-creatures, and bids them share the blessings so lavishly bestowed on them. Charity proceeding from any other motive is far more likely to end in pain and vexation of spirit ; for if the love of God hath not been associated with the *endeavour* to do good, the thought that His love saw and blessed the deed cannot console us in its failure.

Let a child be accustomed to set aside a portion of his pocket-money, be the pittance ever



so small, and only perhaps sufficient to scatter it in halfpence amongst the miserable objects who appeal to him in his daily walks. Let one half hour be reserved for our little girls from the more showy and fatiguing avocations of the daily school-room, for the simple purpose of working for the poor and desolate of their own age ; and if the love of their beneficent Creator be associated in both the reservation of their mite and the employment of their hands, we lay the foundation of that true benevolence in the infant mind which is in itself an offering unto God. We bring them closer to their Father in heaven ; for by comparing their lot with those they seek to relieve their young hearts are filled with gratitude and love to their God, with a desire to honour Him by having mercy on His poor ; and we prepare them for an increase of benevolence and good deeds with increase of years and means. Above all, let us not chill the warm expanding heart of childhood, by caution against the fraud which so often lurks in the garb of misery ; better let the willing copper be given ten times in vain, to the passing by of one true case of suffering. It is time to caution when there is more to give ; but not in that beautiful spring of life when all seems as true and guileless as the young heart itself. The sums squandered on expensive toys, expensive

dresses, are not regarded, nor is the selfishness they engender in any way considered ; yet how many good feelings and kindly charities might be engrafted, if part of these sums were laid aside for the inculcation of benevolence, even granting that the undiscerning charity of children should be more than once abused. Let them sometimes be encouraged to give up a desired pleasure or favourite toy for the superior gratification of relieving a fellow-creature, and proving that they *desire* to love their God ; and we need not fear but that as their character matures, benevolence will form no inconsiderable part. If we need farther incentive, farther proof, we have but to search the pages of Holy Writ to feel that in relieving the poor we glorify the Lord ; or the blessings on the benevolent would not be so continually, so emphatically promised ; and we shall scarcely fail to remember, that however guarded may be our lives, however closely we may adhere to the precepts of the Lord, however we may feel assured we do love Him with all our heart and soul and might, that love is *not* perfect or acceptable in His sight unless “ we have mercy on the poor.”

## CHAPTER V.

BRIEF REVIEW OF THE COMMANDMENTS AND THE SOCIAL  
DUTIES THEREIN COMPRISED.

MANY Hebrews may perhaps object to the lengthened consideration of the second verse of the SHEMANG, which the three preceding chapters contain; that it is following the false lights of the Nazarene, and spiritualizing and mystifying a simple truth; that the command to love the Lord with all our heart, and soul, and might, simply means to pray to Him and praise Him, and obey His laws as far as lies in our power—that is to say as far as we conveniently can, without interfering with our more pressing calls of interest and ambition; that it is folly to suppose that such a short sentence, such a simple command can mean any thing more than a mere religious injunction, or that it interferes in any way with the moral duties. Alas! that such should be the calm and rational belief of any who bear the name of Israel! that any member of that nation to whom God revealed His glory.

that nation He selected as His own, to be His witnesses, His peculiar treasure—that any one should seek so perseveringly to divide our duties to God from those to man, that even amongst the strictly moral, the truly honourable, who bear the Jewish name, the belief should exist that the service of God is distinct, too holy, too sacred, to be our guide in the world, that His word only refers to our duty to Him, not to our fellow-creatures. Surely those who thus believe\* can either never have studied, or have never implored the divine blessing on the study of the book of life. “For this commandment which I command thee is not hidden from thee nor is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it, and do it? Neither is it beyond sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.”

And is it not still as near us? is it not in our

\* I trust that the number of Israelites who understand their religion so erroneously is small indeed; that there are some is no doubt true; but there are many more, equally erring and sinful, who fancy that charity, benevolence, and mere morality, is sufficient for them. Both these classes are only halfway religious; our duty is only fulfilled when piety and philanthropy are intimately united in us.—I. L.

power still to do it? Yet so sad is the natural corruption of the human heart, that perhaps were it more difficult to be attained, were there some great thing we were desired to do in devotion to the Lord, we should be eager and ready to prove our obedience; whereas the simple command to associate His love, His glory in all we do, to make religion the mainspring of life, is looked upon as the mere dream of a visionary,\* who would turn and twist the words of Scripture to the furtherance and support of his own imaginings.

How then, (surely the question is allowable,) would these strict moralists explain the meaning and extent of the command which has detained us so long? Can they bring forth sufficient evidence from the Book of Life to prove that Moses meant *less* to be included in his words, than we allow? Would not his *minute* command for the right regulation and religious government of individual, social, and domestic life, rather embrace our side of the question, and give some shadow of truth to the suggestion, that in his

\* As an illustration of the truth of this assertion the reader is referred to the exercise of faith demanded by Elisha, the prophet, of the leper Naaman (2 Kings v. 1-15), where the servants of the latter said to him: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it, how much rather then, when he saith unto thee, wash and be clean?"—J. L.

book of repetition,\* being unable again to enter into the minutiae already so emphatically enforced, he threw them together in this brief sentence, fully conscious, that were that solemn injunction to love the Lord obeyed to its full extent, *all* would be therein comprised?

But, it may be urged, Did we so govern ourselves, so control our affections, we should be perfect beings, and that is impossible to be on earth. Yet on this are we to found an exemption or reprieve, for seeking after righteousness? Are we to sit down calmly and contentedly in the natural corruption of our hearts, because we cannot hope to realize perfection?

It is this tacit agreement with unrighteousness, this unconsciousness and carelessness of what God's law imperatively includes, which renders us so satisfied with ourselves, so startled when we hear or read, that our best actions need God's infinite mercy to purify and render them acceptable. It is this which makes us vehemently protest against having committed sin, or having done any thing that can be displeasing unto our Father in heaven. It is enough to do all we can, and He will not expect more.

They are right, He will *not* expect more *if*

\* Deuteronomy.

we do *all* we can ; but it is not enough to do all we can for the furtherance of our own interests ; not enough, to refrain from injuring man, to adhere strictly to *moral* duty ; for will these acts acquit us in His sight for forgetting Him ? for not thinking of His command to love and serve Him ? to do all things for the sake of remembering and glorifying Him ? Oh ! if these things were sought ; if we pondered sufficiently on ourselves, and on our Maker, or the love He bears us, and the little return we make—on the continued wanderings of our heart in prayer, in meditation on all holy things—how we shrink back from His service, and give Him not the love of children but the fear of slaves, forgetting that He demandeth LOVE and not servile obedience : we should feel at once our own sinful nature and our Father's inexhaustible goodness ; we should be more ready to hear, more willing to receive all that would aid us in seeking after righteousness, and render easier the commands of the Lord, and the comprehension of His word.

There are those who, trusting entirely in their own strength, and judging others from their own feelings, laugh to scorn, as unnatural or hypocritical, any exalted feeling, extraordinary goodness, or perfect disinterestedness. They know not the strength that lowly religion gives ;

they would deem it but an overstrained saintly notion which urged that those, who seek their God and love Him in prosperity, are sometimes endowed under extreme adversity with a strength which may and will appear unnatural to those who know not, believe not, God cares for each and all.

Those who are in reality nearest perfection, are farthest from it in their own minds; the more advance they make in goodness, the more clearly shines forth the perfect holiness of God in their own blemishes. They judge not of themselves by their fellow-creatures, they seek not to compare their faults or virtues with those of men; but they look at their deeds through the light of their God; they regard their acts and omissions as they are in His sight, and trust not to them for salvation. But to those who know Him not, who think not of Him, but as One far off, who knows not, heeds not, the daily thoughts of individuals, it is enough to compare themselves with other men, and if they covet not, rob not, injure not—if they are widely different from those unhappy beings under the punishment of the laws, why, that is all-sufficient. they are free from all thought of sin.

But if those nearest perfection in the opinion of their fellow-men, are farthest from it in their own: what good either to themselves or others



can accrue from it? What good? Let the true believer himself reply, and he would tell us, the blessing vouchsafed him can only be felt, it is too deep, too heart-springing for words. The humble endeavour, the fervent prayer, to follow in the path of light, has been mercifully blessed to him, it has been no power of his own; and he has found comfort in the conviction, that his prayers and efforts, however lowly, are acceptable. He hath but sown the goodly seed in the firm faith of reaping the fruit above; and he would tell us also, the seed cannot be sown, nor the plant flourish, without toil and perseverance. Disappointment and trial will attend its growth; we shall feel at times as if its budding blossoms were all destroyed, blighted, never to bloom again; but perseverance and prayer will tend and nourish it to health again; and on the bed of death its clustering flowers will encompass us with their sweet fragrance, and give fair promise of the fruit which waits for us on high. And then, is it not worth while to toil on despite of pain, and persevere regardless of disappointment?

It is never *too late* to tread the path of salvation; but the earlier its commencement, the smoother is its road. It is the blessed union of piety and morality which the law of Moses teaches, which alone can enable the true be-

liever to glorify the name of his God, by exalting his religion in the estimation of the world, and proving that the Hebrew faith is as full of hope, and peace, and comfort of salvation, and of spiritual joy, as is the Christian.

The notion that the third verse of the Shemang, "And these words which I command thee this day shall be in thy heart," refers also to the preceding chapter, is also liable to the censure of the rigid moralist, who looks no farther than the actual words of the prayer book, and condemns all enlarged and spiritualizing views of religion. Yet it appears almost impossible to read the sixth chapter of Deuteronomy, without observing how completely connected it is with the fifth, knowing also, that as Moses originally wrote, there was no division of chapter or verse.\* In the fifth our great lawgiver enlarges on the covenant which our God made with us on Horeb, repeating the ten commandments, as he there received them, emphatically concluding with the words: "And these words the Lord spake unto all your assembly, in the mount, out of the midst of the fire, of the cloud and of the thick

\* This is true to a certain extent: the modern division of chapters is not discoverable in the original Hebrew text; nevertheless, the division in sections is undoubtedly the work of Moses as much as the writing of the Pentateuch itself proceeds from him; and the Shemang forms incontestably a section by itself, whatever reference it may have to what precedes or follows.—I. L.

darkness, with a great voice, and HE ADDED NO MORE." Then he describes the fear of the people, the great awe that fell upon them, and that which they said; their acceptance in the sight of the Lord, His yearning affection towards them, and His choosing Moses to receive His law, lest the sight of His glory should terrify the people. Thus we perceive the fifth chapter is a lengthened detail of "words," which the sixth in a few brief eloquent verses exhorts us to obey. The one is in strict connexion with the other; and thus in all probability Ezra and Nehemiah thought, when they compiled for their captive brethren the prayers, which were to supply the place of the daily burnt offerings, which in Babylon\* they were unable to sacrifice.

The first compilation of prayers originated in the Babylonish captivity. The sacrifices had ceased, the Jewish nationality was becoming lost, in the sinful intermixture of the Hebrew

\* There is a slight inaccuracy in the above; no doubt exists that the chief parts of our prayers owe their present general arrangement to Ezra and the great Synod; yet they were not alone for those who remained behind, but for the inhabitants of Palestine also, who could participate in the temple service. Farther, though we have no direct account of its being so, other than the example of Daniel, who prayed three times every day, there can be but little doubt that a form of prayer comprising benedictions, the Shemang, and petitions like the Amidah, were in use before the Babylonian captivity.—I. L.

with the heathen ; and their children, according to Nehemiah, spoke neither in the language of Ashdod nor of Jerusalem. Ezra beheld and trembled lest the knowledge of the sacred language should become at length so completely lost, they would be unable to address their God therein. He saw that a regular form of prayer was becoming more necessary than it had ever been before ; and instituting an academy, known by the name of the Great Assembly, and honoured by the names of Daniel, Haggai, Zechariah, and Malachi, he compiled, with their assistance, the prayers we now repeat. They formed morning, afternoon, and evening service, to be repeated in lieu of the daily sacrifices which they were then prevented from offering as in Jerusalem.\*

It is therefore evident, those portions of the Bible were selected, as were best adapted to supply those ceremonies now denied them. To repeat the whole law of Moses every day was impossible ; and yet, scattered as they were amidst idolatrous nations, it was more than likely it would at length be completely forgotten. The only remedy was to bring together those portions which would briefly, yet solemnly, remind

\* See the preface to the Rev. D. A. De Sola's elegant edition of our prayers, the translation and type of which are worthy their exalted subject.

them of their duty to their God and to each other ; Ezra perceiving by the context that such was the intention of Moses.

Such was the origin of the Shemang : it is the only part of our prayers\* which neither addresses the Eternal, nor relates to His glorious attributes. Each division speaks directly to the people ; enforcing commands brief indeed, but yet which, if obeyed, would comprise obedience to the whole law of Moses.

כְּנִיָּם translated words, we find by a reference to every verse where it is used, always relates to commandments or statutes ; and therefore to regard it in the third verse of the Shemang, as referring to the commandments preceding it, not alone in the sixth, but in the fifth chapter, cannot surely be charged with either spiritualizing or mystifying the sense in which Moses used them. We cannot be wandering very far, if in making them bear upon the ten commandments, as a charge to let *them* be upon our hearts, we endeavour to discover what in-

\* Without endeavouring to gainsay any part of what is advanced above, I will merely remark that, according to the views generally prevailing among us, the Shemang is looked upon as the daily acknowledgment and acceptance of the yoke of the heavenly kingdom ; by it we are to be reminded to whom, and why we pray ; it is to impress us at rising up and lying down with the conviction that we are the children of a beneficent and all-powerful God, to whose service we ought to devote the life He has given, the soul He has breathed in us, and the blessings which He bestows.—I. L.

dividual, religious, or social duties the decalogue includes.

The duties of the first and second have been already detailed, in the chapters relating to the first and second verses of the שמע. In proclaiming, and believing in the unity of God, in seeking to know the various duties that belief includes, we prove our obedience to that first commandment, which so solemnly declares, I am the Lord thy God, &c. We cannot love with all our heart, and soul, and might, if we make unto ourselves any graven image, or believe in any other god; consequently, obedience to the second verse of the Shemang comprises obedience to the second commandment. And the third—do we amongst refined and polished society—amongst the moral and honourable world—do we disobey this third commandment? Surely that too may be dismissed unnoticed!—Yet we disobey it when carelessly and irreverently we use the sacred name of God; when, with profane and heedless lips, we attach that ineffable name as a common interjection to our most unguarded conversation, as an interjection attached to every sudden emotion, be it of surprise or grief, or more sinful still, of anger; often, too often is it used, when passion takes off the guard of courtesy from our lips, when our hearts swell with every feeling that is inimical to the reve-

rence due to the pronunciation of that name. We disobey it, when thoughts the most incongruous, and vain, mingle with our prayers, and we resist them not ; for our lips mutter that sacred name, we call upon it, proclaim our trust in it, yet know not what we say. Is not this taking the name of God in vain, and are we not only too often liable thus to do—perhaps unconsciously, thoughtlessly, scarcely aware of the solemnity of the word we speak ? Yet the same great Being who in thunder spoke, “Thou shalt not kill, and thou shalt not steal,” also said, “Thou shalt not take my name in vain,” and the disobedience of the one is in His sight as great as the disobedience of the other.

He did more to mark its holiness—He knew that a breach of the sixth, seventh, eighth and ninth commandments, exposed the malefactor to the severity of human law, but the third might be disobeyed with impunity, at least with regard to man it exposed not the transgressor to corporeal punishment ; and therefore, He saith, “for the Lord will not hold him guiltless who taketh His name in vain.” The *Lord* will not hold him guiltless ; and shall we think less of the Lord’s anger, the Lord’s chastisement, than that of man, because it is deferred, because prosperity and joy attend us—and days, and weeks, and years pass on, and the taking that name in

vain is apparently as totally disregarded by our Father in heaven, as it is by man? Shall we still continue to disobey, and believe that the words "the Lord will not hold him guiltless," mean nothing, can concern us but little, and only threaten vengeance upon those poor creatures who swear falsely?

If it only related to this last means of disobeying, there would have been no need to specify so clearly that it would expose us to the anger of the Lord; for the man that swears falsely is guilty in the sight of his fellows, even as he that kills or steals, and if guilty in the sight of man is trebly so in the sight of God; but man attaches no sin to the profane use of that name if confined to private individuals, and therefore is it our Father himself threatens vengeance. The refusing to revere, and love, and honour that glorious name rests between man and his Maker, and unhappy is he who believes there is no sin attached to using it thus in vain, because chastisement is deferred, and this life is free from irritation.

It is easy to avoid this disobedience, particularly in the rising generation. Let the infant mind be impressed with the solemn nature of religion, with true and clinging love to his God, who is alike Father, Saviour, and Friend. Let him be taught to read Him in His



works, to gaze with awe and reverence on the fair things around him ; fill the young heart with ideas of those glorious attributes which belong to his Father in heaven ; and we need not fear the third commandment will be disobeyed. He will love and reverence too deeply for that awful name to be profaned. That name will bring with it too many deep emotions, too much intense devotion, to be uttered even carelessly ; and he would shrink from using it as an interjection, even as he would from more palpable disobedience. That which is held dearest can never be mentioned lightly, and therefore is it that vital religion is somewhat doubtful in those on whose lips that ineffable name so often rests. They can scarcely love Him with all their heart, and soul, and might, if thus irreverently or thoughtlessly they forget the last member of the third commandment, and take His holy name in vain.

The fourth commandment is indeed a solemn injunction ; it is to keep that day *holy* which is a covenant between our heavenly Father and His first-born, the children of Israel, for EVER ; a day set apart, a day sanctified not alone by words, but by miracles, a day peculiarly *ours*, coeval with creation, continuing through ages, ending in eternity, for such is the signification of the

word עולם which, in the emphatic sentence, “And the children of Israel shall keep the Sabbath, observing the Sabbath throughout their generations as a *perpetual* covenant, it is a sign between me and the children of Israel for EVER,” is translated perpetual, and for ever. Intrusted as it is to *us*, since we *alone* amidst all nations and all religions adhere to this solemn covenant, thus standing forth indeed as the Lord’s witnesses, as still the guardians and followers of the most holy law, a law immutable as Himself: it should be our pride, and boast, and joy, indeed to keep that day holy, indeed to devote it principally to Him who gave it, and sanctify its rest and joy by teaching that all should tend to and end in Him.

It was not the fourth commandment that first instructed us in the deep holiness of the seventh day. We find the first reference to it is after the six days of creation. “And on the seventh day God ended His work which he had made; and God *blessed* the seventh day and *sanctified* it, because that in it He had rested from all His work.” Here we perceive its origin. God did not rest because *He* needed rest; but he knew the creatures He had formed would require it, that it would be to them a blessing and a joy, and therefore he set apart that day, in which He rejoiced in the completion of His great work,

and rested to behold it. We do not hear of it again till the sixteenth chapter of Exodus; but that it must have been always observed and remembered and kept holy by all the children of Abraham is very evident from the circumstances which this sixteenth chapter relates.

The cruel bondage in Egypt had in all probability obliterated the remembrance of this solemn day. It was not possible that, suffering as they were in the land of Mitzraim, they could in any way adhere to it. Yet so great was its sanctity, so blessed was that day in the sight of the Lord, He waited not to issue His commandment concerning it, but at once marked it as a day set apart by a miracle which proved alike His power and His love. The manna, that angels' food, which was sent down direct from heaven to nourish and revive His people, which, if preserved on the week-days became putrid and unclean, as if thus to chide the misbelieving race for doubting God's providence for the morrow, yet not only fell in double quantities on the Friday, but remained perfectly clean and wholesome on the Sabbath, for on that holy day there fell none. It was the Lord's Sabbath, He, the glorious, omniscient, omnipotent, and eternal God—He rested on that day—and commanded His people to rest also; He sent sufficient provision for the two days, and they were to gather

it, and bake, and seethe it on the sixth day, that on the seventh there should be no need to kindle a fire or to do servile work in their dwellings. They were to rest and to rejoice; not in the pleasures of this earth, not in the indulgence of sense and appetite; but to rest and rejoice in the contemplation of their Father and their God, and set apart that one day in the seven to forget the toils and labour, sorrows or cares of the past week, to rise up from the chains in which sensual pleasures may have held them, and rejoice that day in remembering the Lord and seeking to realize those spiritual joys and blessings which await the true believer in the world beyond the tomb.

Already sanctified by a miracle, yet the Sabbath of the Lord must be still more emphatically set apart; and in the midst of thunder and lightnings, when the earth quaked, and the clarion from heaven sounded long, and waxed louder and louder, the same awful Voice that forbade idolatry, and murder, and adultery, and theft. also said, "Remember the Sabbath day to keep it holy." From the master to his slave, even to the stranger, whatever might be his faith, to the ox and ass, all were to rest, all were to hallow and to bless that day.

Four times, in addition to the two already mentioned, do we find the Sabbath day emphatically

enjoined, not only in connexion with others, but spoken of and enforced *alone*. What can be more emphatic than the 12, 13, 14, 15, 16, and 19th verses of the xxxi. chapter of Exodus, where we also see what is omitted in the commandment, namely the awful chastisement which awaits the breaker of the Sabbath? "Every one that defileth it shall surely be put to death; whosoever doeth any work therein, that soul shall be cut off from among his people;" and thus not only temporal but *eternal* death is threatened, that, if the cords of love are not sufficiently strong to bind us in holiness unto this solemn day, the chains of fear shall urge us to obedience. And not only do we read the threat of punishment, but its fulfilment, in the death of the Israelite found gathering sticks on the Sabbath day. It was not so much the *act*—it was the sin of *disobedience*; and therefore those little things, some are apt to imagine, can be no harm, can be no desecration of the Sabbath, *are* sinful in the sight of God, for they are *disobedience* or unbelief in the truth and sanctity of His word.

And again was the holiness of the Sabbath day proclaimed when the Lord passed before Moses and revealed His glory and His attributes. In that awful hour when the Eternal stood in a cloud, in communion with His faithful servant, when the reflection of His radiance, thickly

veiled as it was, fell upon Moses till his face so shone no man could look upon it; even then was the holiness of the Sabbath enforced. And Leviticus, Numbers, Deuteronomy, we find repeating and enjoining it again and yet again. With the sole exception of the commandment prohibiting idolatry, we find the fourth repeated and enforced more often than any other which the decalogue contains. If the Sabbath be disregarded, the feasts and fasts our holy law enjoins must also fall; for they are described and given as days of holy convocations, as *Sabbaths* of rest and rejoicing in all our dwellings; and if we refuse to keep the Sabbath, the first and holiest of all, how may we hope adherence to the other festivals can be accepted?

In Nehemiah we find the desecration of the Sabbath severely and justly censured as one of the most fearful effects of the captivity; and the vow to sanctify it by refusing to buy and sell or do any business on that day, was one of the very first proofs of repentance which the elders of the people demanded. In Isaiah, Jeremiah, Ezekiel, the three greatest and most important prophets, we not only find how the anger of the Lord had been excited by the disobedience of the fourth commandment; but to lead us once again to Him, to turn us from our iniquities His never failing mercy, His unutterable love, held forth gracious

promises of salvation, of blessings as unnumbered as undeserved, if we would but “turn from doing our own pleasure on His holy day, and call the Sabbath a delight, the holy of the Lord honourable, and shall honour Him, not by doing our own ways, finding our own pleasure, speaking our own words,” and glorify Him by hallowing His Sabbath.

How much then does the Sabbath include! Not only is it an everlasting covenant between Israel and their God,—not only is it a witness to other nations of the truth and beauty of the word of God; but on *our* observance of it as that word of God commands, on *our* remembering it in very truth to bless and keep it holy, depends in a measure the redemption of our scattered and sorrowing race, the coming of that blessed shepherd who, inspired and summoned by the Lord, “shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.”

And when we think on this, when we see how much depends upon our own efforts, our own prayers, when serious contemplation, aided and quickened by the spirit of the Lord, has enabled us to realize the deep solemnity, the awful sanctity of this glorious day: shall we think it enough merely to *abstain* from doing what we have been taught is wrong? enough merely to read our

morning prayers and weekly portions, and with the books put aside all thoughts of our Father and His works? enough to tell our children they must not work, nor write, nor cut, nor ride, and yet leave them to amuse themselves as they like best, without one thought of Him whose day it is? enough to contrive to attend some Friday night assembly, without *riding* or being *driven there*? Shall we think it enough to pass the Sabbath hours at a race, or public breakfast, or afternoon concert, if we can contrive to do so without using our cattle? enough to pass the day in doing our own pleasure? Oh surely not! surely, if meditation and prayer have done their work, we shall feel these things are *not* enough to remember the Sabbath day and keep it holy. And yet it need not be a day of gloom. True religion, the faith of Moses and David, knows not sadness—the Sabbath may be a day of rejoicing, and yet holy unto the Lord. If we have little time during the six days of labour, then it is well for us to think of Him, to realize His presence and His love, to talk of Him to our children, to exalt Him in His works, His attributes, His word, to speak of Him in our homes, till our domestic hearths become His temple, to recall His providence, His blessings of the days just past (for is there one day in which He cares not for us?) to look within ourselves and



deplore that which we have left undone, and praise Him for all that we have done, to read books which will lead our thoughts to rest on Him—not sermons alone, whose very name sometimes terrifies the young, but tales, that through the pleasant medium of well selected fiction, would lead the youthful spirit to contemplate his God, and adore His never ceasing love, and trace His providence in the events he reads—for what are tales of domestic life but relations “of the thing that hath been, or that which shall be?” to assemble around us every beloved member of our domestic circle, whom the week-days may have seen toiling on their separate ways: and feel that various as may be the dispositions, the tempers, sympathies, virtues, and faults, there is yet one golden link that binds them together, one faith, one God, one universal love for Him and acknowledgment of His unceasing care. We all know these things cannot be on the days of labour, not at least to the extent for which the awakened spirit yearns. How blessed then the Sabbath day which is thus employed! Begun and concluded in prayer, evening, morning, and evening again; every beloved member of each household hearth, from the aged man to the lisping infant, meeting in solemn prayer, in addressing Him, or communing with His word; and the intervening hours employed in all that

would enable us to realize His presence and His love—this is remembering the Sabbath day to keep it holy; this would be regarding it as it was intended, a type, though a faint one, of that rejoicing rest\* and fadeless pleasures which are at the right hand of God for ever more.

Beautiful, most beautiful is the injunction contained in the fifth commandment, touching even in its brevity, heart-speaking in its simple eloquence, proving simply, yet forcibly, that nature by herself was not sufficient for the young to honour their parents; for had it been, this command would have been omitted.† Why is it that the decalogue speaks not, commands not, aught relative to the duties of *parents* to their children? Because there the yearnings of nature are sufficient, there natural affection is enough;

\* So also says the prayer: "May He who is most merciful, cause us to inherit the world which is entirely good, and the rest in the life everlasting." Indeed, according to the opinions of our doctors, the Sabbath is an emblem of the repose and felicity of the righteous in paradise; and its noiseless observance has been borrowed by the Nazarenes for their weekly rest.—I. L.

† Without dissenting entirely from this view, (and as editor I am not called upon to state in every passage whether I agree with the author or not,) I will merely remark, that, even granting that nature alone demanded in its full extent obedience to the paternal will, the sanction of the will of God would not be superfluous; since His sanction would add holiness to the effect of natural feelings, and thus He would bless us for obedience, provided it proceeded from pure motives, although by it we were but gratifying the finer feelings of our own disposition.—I. L.

for so deep, so intense, exhaustless, is a mother's love, that its figure is frequently used to demonstrate the love borne to us by our Father in heaven ; *His love alone* exceeds it. " Can a mother forget her sucking child, that she should not have compassion on the son of her womb ? Yea, she may forget, but I will not forget thee."

The Eternal knew the nature of His creatures. There was no need to bid a mother cherish her child ; but the wild exuberance of youthful spirits, the desire to fling aside all appearance of parental yoke, the liability to forget in manhood the love, the cares, lavished on helpless infancy, even setting aside selfish interest or false pride, all these needed the precept to honour our parents. Nor sorrow, nor poverty, nor even the absence of all attractive qualities, will shake, nay, perhaps they will rather increase a mother's love. It matters not that marriage or other circumstances remove her children from her hearth ; they cannot remove them from her heart. Seas may roll between, and long years pass ; still, still, it matters not ; stronger than death maternal affection lingers to the end ; and though age and its attendant evils may diminish bodily strength or mental resources, yet if sickness, or sorrow, or shame, be the portion of her beloved ones, is she not

the first to fly to them still? But lovely as is the perfection of filial love, its nature is not thus constant, thus devoted; if it were, we should not meet with children whose better education, or more prosperous ways have raised them to a higher rank than that in which they were born, often fearing to confess their lineage; we should never hear of neglect or unkindness on the part of the child, of ingratitude, forgetfulness of duty, till silently, and the cause unsuspected, the parent's heart bleeds and breaks. These things have been, though their occurrence may be rare; but they have been; even the book of life will provide us with examples, proofs, that there was a cause for the fifth commandment, or it would not have been given. If the love of a child for his parent were as perfect as his parent's love for him, there would have been no more need to give directions for the conduct of the one, than for that of the other;\* and therefore it is wrong to dismiss it disregarded as a command all must obey, if they would not be hated and contemned

\* There are nevertheless directions for the conduct of parents towards children to be met with; one, preeminent, is the duty of imparting religious instruction, or in other words, fitting them to become servants of the Lord, and this precept is contained in the very words of the Shemang, "And thou shalt teach them diligently unto thy children;" another relates to the exercise of equal justice to all the children of a man, for which see Deut. xxi. 17.—I. L.

as monsters of nature. It is not always obeyed, even when gross or palpable disobedience to its beautiful ordinance is most carefully avoided.

Continued blessings of whatever nature very often render us insensible, if not quite unconscious of their existence ; and therefore is it, that we frequently find the deep anguish inflicted by the death of a parent painfully aggravated by the thought, the full value of the blessing was never known till it was lost ; and instances of neglect, unkindness, disobedience, rise up to appal us, and we wonder they could ever have appeared so small as to blind us to their recurrence. Death in connexion with a beloved object is an awful subject of contemplation ; yet would it be better sometimes to dwell upon it thus, and permit its recollection, sorrowing as it is, sometimes to check the ebullition of ill temper or ill will, sometimes to rouse the indolent and calm the impatient, than allow it to come upon us unawares, and bear from our detaining grasp a blessing which, when with us, we knew not sufficiently to value—which we loved not, obeyed not, revered not as, when past away seemingly for ever, we feel we ought.

It may be, that the constant intimacy, the uninterrupted intercourse, and the regular employments of home, deaden us to the sense of all we owe our parents. It may be, that we receive

their tender cares, their unceasing love, as things of course, which are too common to be felt, too necessary not to be missed ; and the unselfish devotedness, the patient assiduity, bestowed on helpless infancy, on all its little griefs, and sufferings, and tempers—the time, labour, fortune, often health, expended on opening youth, to store the mind with seeds of intellect and wisdom, to bestow every pleasure, sympathise in every grief: these things are not always recalled at a time when they might urge on to more active, more endearing obedience to the fifth commandment. Gratitude, affection, respect, obedience, all are included in the word honour. Yet not one of these beautiful attributes of youth will come of its own accord. That is not love, which consists in passive companionship. It is an ever active principle urging on to those little attentions, to the silent desire to alleviate care, to give pleasure, to obey a wish even before it is expressed, to save from, or insist on sharing fatigue, to those numberless little offices of kindness which love feeds upon even as it excites. Gratitude is not a mere name ; it is the deep sense of all we owe our parents, of all they have done, are still doing for us, heightened and hallowed by filial love. Respect surely will not fail us, if we meditate on their age, their experience, those qualities in

individual character, which have excited our love long before we could define them. Obedience is seemingly the most difficult of all the duties enumerated ; yet, why should it be so ? We cannot truly love, if we can hesitate one moment to give up our own wishes for the gratification of theirs, to abstain from a desired pleasure, because their experience knows its folly and its hollowness, and their love would shield us from its excitement and its pain. We cannot be truly grateful if we feel no desire, by the sacrifice of our own wishes, when obedience demands it, to return, as far as is in our power, all that they have done for us.

And yet to honour our parents needs no extraordinary effort, no public display ; obedience to the fifth commandment is best proved around our domestic hearths, and in little things. The influence of real affection, of that true unselfish love which parental care demands, is silent and invisible, and only felt, and only known by the peace and joy it throws around. Childhood may implicitly *obey*, and by a thousand little winning arts, endeavour to show its love ; but youth it is which can best evince it. When the powers of thought, and intellect, and observation have shaken off the sluggish sleep, which chained them in childhood, when the affections begin to feel their depth, and warmth, and solid

education and graceful accomplishments have heightened the playful vivacity of childhood, by the addition of more lasting charms: then it is youth can best prove its love. Perhaps the health and vigour of our parents are then beginning to decline, whilst youth with buoyant heart and bounding step ascends the hill of life, by a path which knows but sweets and flowers, which fancy decks with such bright and glistening hues, when hope is smiling and beauty points upwards to the radiant summit, where glory, honour, fame, stand ready to enfold him with their lucid rays; perchance the tender guardians of his infancy are beginning to descend that path which, rough and craggy, offers no allurements and ends but in eternity, whose golden promises are sometimes but faintly traced through the blackening shades that gather round the dream of death.

Then it is, we should indeed honour our parents, and by untiring attention, watchful thought, prompt obedience, and willing submission, evince our gratitude and love.

The principal comforts and joys of home depend on youth. Care may have graven its deep furrows on the brows which in our childhood had been gay; disease may have fretted the temper which in former years had been serene and joyous: then is it the grateful task of youth,



by innocent gaiety and invisible efforts, to drive away care and bring forth smiles, to soothe the pains of disease and restore peace and comfort. Nor are these duties difficult to be performed. It is but to *desire* to obey the fifth commandment, to think how best to evince our love and gratitude to the beloved guardians of our infancy, and we shall not fail. Often are the duties of domestic life neglected from mere thoughtlessness, from the received opinion it matters not how we behave at home, so we conduct ourselves with propriety abroad. Yet were half the labour now expended to please the world, to obtain the hollow applause of strangers, given to increase the joys and comforts of our homes, to obtain the praise and rivet the love of the nearest and dearest to us on earth: how changed would be many a domestic scene. Those accomplishments, those graces of the mind so often regarded as by far too precious to be employed for the benefit and recreation of a domestic circle, to whom do we owe their attainment and their cultivation but, under our God, to our parents? and to them their first fruits are due. Oh! if the young daughters of Israel, for on them even more than on their brothers depends the comfort of home, would reflect on these truths, trifling, unimportant as they may seem: how beautifully would they show forth the glory

of the God of Israel through the perfection of His law, and draw down upon their own heads the blessed reward promised to the observers of the fifth commandment, "that their days should be long in the land which the Lord their God giveth them." The land of promise may be no longer theirs; but if they need the promise of a reward, let them fear not, but *believe*, and they will find it in heaven.

And are there yet other commandments which can bear upon those social and domestic duties peculiar to individuals of refined habits and cultivated minds? Even the ninth and tenth may be unconsciously and thoughtlessly disobeyed, unless the spirit of piety have purified that grosser part of our frame, have released the soul from those heavy chains of corruption and sin which surround and stifle that glorious image of God in which He made man.

Covetousness or envy is not only a vice in itself, but it is always the commencement of grosser crimes; and therefore the Lord in His infinite wisdom and mercy warned us against this root of evil. We *ENVY persons*, we *COVET things*; yet their meaning is so similar, their effects so very much the same, they may well be regarded together. In persons of a lower grade, of irregular passions, of unrestrained tempers, and uneducated minds, the disobedience of the

tenth commandment leads to the committal of all the crimes which the sixth, seventh, eighth, and ninth prohibit and include. In more refined society it tempts to those numerous petty arts of provocation, rivalry, slander, and scandal, which at once lower and debase the transgressor in his own eyes and those of his fellow-men, and expose him to the wrath of his God, not the less certain because as yet deferred and unseen.

“We are, in the first place, guilty of bearing false witness, when we say things to the disparagement of another which we know to be untruths; this is most properly styled calumny. Next to this is the raising or spreading scandalous and injurious reports without sufficient evidence, or upon slight and doubtful grounds. Next come those loose imperfect accounts picked up by officious tale-bearers, who are so eager to get and propagate a new story that they are easily deceived, and must of necessity lose or pervert many material circumstances. Another branch of the vice here prohibited is detraction; for we are most evidently guilty of bearing a false testimony against our neighbour, when we derogate from his general worth or endeavour to lessen the particular merit of his good actions; and lastly we must individually involve ourselves in the same guilt, when we aggravate another's faults.”

And whence do calumny, scandal, detraction, originally rise? Most frequently from an unacknowledged dislike of others that, if traced to its source, might be principally discovered arising from the poisoned springs of envy, that we covet their superior station in the world, their wealth, their capabilities of doing what they please; or we envy the superior grace and beauty of person, the expansive intellect, the exalted virtue, the estimation in which they are held by their fellow-men. Why do the highest moral characters, the most consistently religious, find so many enemies, so many detractors in this world? Why has it become almost a proverb that the lowly followers of God's law, the sincerely good, so seldom meet with the love of the majority in the world? Why are their smallest actions observed and cavilled at, their words and manner turned, if possible, into weapons of scandal and detraction? Why? because envy is unsuspectedly and silently at work; because, unknown to the detractors themselves, envy is the secret cause of their undefined, perhaps unacknowledged dislike, or that they unconsciously covet some advantage which they may possess.

Guardedly should the human heart be watched, that forgetfulness of the tenth commandment find not entrance through its many openings, its many avenues, to sin. The evil which its dis-

obedience includes cannot be summed up, cannot be encouraged by the thought that "so far it shall go and no farther." Once entertained, and the barriers of a naturally good disposition and unstained morality fall at once before it, and it rushes on, ending but in eternal anguish. Truth, a strict, unfaltering adherence to truth, will guard from a breach of the ninth commandment. Truth, not consisting in the non-utterance of, or non-acting on a deliberate falsehood; but truth, that beautiful attribute of morality and piety, which originally sprung from and ends in love and reverence for Him, whose most glorious, most consoling attribute is that He is a God of TRUTH! But to obey His other commandments needs more than the mere adherence to truth! Truth will not bear upon them. It must be the constant realization of His presence within us, the constant thought of Him who gave these laws and commanded their obedience for ever, the constant watchfulness over, and examination of the human heart. And therefore was it that Moses said "and these words which I command thee this day shall be in thy heart," and that Ezra selected that portion of his books which would remind us of ALL the laws of God in a few brief but emphatic words; that in the morning we should be reminded of our duties; in the evening their repetition should lead us to

look within our hearts, and examine impartially the tale they tell. By doing this the sacred laws become more indelibly fixed within us, and by looking on them as guides and rules, not for social communities *alone* but for *individuals*, the remembrance of Him who gave them, will more often occupy the mind and heart, and the union of religion and morality be at length attained. Love will incite to and welcome obedience as the desired proof of its depth and truth.

## CHAPTER VI.

HINTS ON THE RELIGIOUS INSTRUCTION OF THE HEBREW  
YOUTH.

THE seventh verse of the sixth chapter of Deuteronomy, and the fourth of the **משע**, contains so much important matter in a few words that each member of the sentence demands to be considered separately. In the preceding verses we have been desired to reflect on and lay up the words of the Lord in our own hearts, in this to teach them to our children. "And thou shalt teach them diligently unto thy children," i. e. the love of God and all that is therein comprised.

To instruct young children in the dull routine of daily lessons, to force the wandering mind to attention, the unwilling spirit to subjection, to bear with natural disinclination to irksome tasks, all this, as a modern writer very justly observes, is far more attractive in theory than in practice. It is a drudgery for which even some mothers themselves have not sufficient patience; but

very different is the instruction commanded in the verse we are regarding. To speak of God, to teach the child His will, to instil His love into the infant heart, should never be looked on as a daily task, nor associated with all the dreaded paraphernalia of books and lessons. The Bible alone should be the guide to, and assistance in, this precious employment. There are moments when children are peculiarly alive to emotions of devotion. The Hebrew mother who desires her offspring to say their prayers morning and evening, to abstain from writing, working, or cutting on the Sabbath, to adhere to particular forms and observe particular days, as she does, has yet not wholly fulfilled her solemn duty. This will not be enough to make the Hebrew child love his God or his religion; not enough to restrain him in manhood from becoming a Christian\* if it favour his interest or ambition so to do.

Far more depends on Hebrew parents than on Christian; the latter have their places of public

\* Or restrain him from neglecting, from motives of unbelief, the dictates of his religion. This alternative is more to be dreaded than the one in the text; at all events if we take America and France as a criterion. In fact, we may say without fear of contradiction, that conversions are rare indeed where the Jews possess liberty of conscience.—I. L.



worship wherever they may dwell, their ministers whose whole lives are devoted to the service of their God, to the moral and religious welfare of their fellow-creatures. In their earliest years Christian children attend once a-week the house of God. They join in prayers which, if not wholly understood, are yet sufficient to impress some feelings different to the impressions of the six days of labour. They hear the Bible explained, they see it regarded as indeed the book of life; and though they may not understand why? some portions attract their ear which, in after years, are recalled with peculiar pleasure. The intervening days may weaken the impression, perhaps it is entirely forgotten; but their next Sabbath they go again, and the feeling is renewed and rendered stronger. They see a large concourse around them engaged in the same solemn service, praying in a language familiar to them, and this would be of itself enough to chain a child's attention. They feel it as a privilege thus to seek their God; and this feeling follows the child to youth, to manhood, and almost involuntarily religion is imbibed. Even those deprived of religious parents have yet advantages peculiar to themselves, in the fact that the faith they profess is the faith of their country and of all around them.

The Hebrew child has not these advantages.

Debarred from the public exercise\* of devotion on his Sabbath day; never hearing public

\* My friend draws, indeed, a melancholy picture of religious debasement, and if this is universally the case in England, the men and women of Israel inhabiting that land ought to arrest almost every charity sooner than let such an ignominious state exist any longer for want of pecuniary means to obtain labourers in the field of regeneration. What? no religious instruction? no books? no expounding of the Text? no spiritual guides? no men of whom people could inquire the way of life? All the defects Miss A. enumerates can be legally remedied, and we have yet to learn that there are not means and men at hand to effect this. The only thing my friend complains of, which admits of no alteration, is the public worship in the Hebrew language. (Miss Aguilar agrees mainly with the view here expressed, in the sequel, which see.) But why should that language of ancient Israel not be also the language of modern Jews? why not establish schools in every town and village where the children may learn to read the Bible, not from a translation made by Christian prelates, and authorized to be read in churches by a Christian king, and which is no doubt erroneous in many passages on which our opponents rely for the establishment of their doctrines, but in the original language in which it was first announced; so that they may be able to form a correct, unbiassed judgment of the word of their God. If this course were adopted to any extent, the child of eight years old would know understandingly the major part of his prayers, and before he arrives at the age when he could pray with devotion, all the words of his lips in his address to the Lord of life, would flow from an understanding heart and a willing spirit. It is ignorance alone that disfigures our worship; and, in the name of Heaven, let it be removed; at all events let the effort not be wanting to remove it. As regards a public expounding of Scripture, it is no new thing among us; for in olden times the law was publicly taught, even from the days of Moses downward. (See Deut. xxxi. 12, 13.) It is no argument to say that sermons are a custom of gentiles; for if these have adopted our modes, it would be folly in the extreme to banish them from among us. A jealousy of innovations is highly proper,

prayers in a language he can understand;—having no public minister on whom he can call for that instruction he may not have received at

for we too “might fear the Greeks (gentiles) even if they bear presents” (*Timeo Danaos et dona ferentes*); but we must take care that this jealousy is not carried too far. In America, however, children of all ages, say from three years and upwards, of both sexes, are attendants in Synagogue; occasionally, at least, the law is expounded; efforts have been made to publish books solely for the education of the young, and there are also persons in every town almost, of whom questions can be asked with regard to the deeds we should do. Moreover, for the last three or four years schools have been commenced in different towns where religious instruction is dispensed gratis to all who may come on the first day of the week; and efforts are now making to extend the system by forming day schools, where every Israelitish child may obtain a general education, coupled with a knowledge of his religion. Let us hope that this effort may not be fruitless, and that the results may not disappoint the projectors. But to our friends in England let us address the admonition not to be indifferent to the blessed results of education witnessed in Germany and elsewhere; they are charitable to profusion; strangers from all parts of the world claim, not unheeded, their assistance; the cry of anguish is not heard unmoved by the princely merchants of Israel domiciled in Britain; and can they be blind to their own defects? can they refuse to aid themselves, their children, their friends, out of the pit of religious ignorance which is said to exist among them? All that is required is an effort, undertaken not in the spirit of fault finding and hasty reform, but in an humble striving to magnify the Lord. I will not mention any one by name; but there are those whom God has greatly blessed; fugitives, some from the bondage of the Czar, former residents of oppressed Germany, and others again in whose veins flows the blood of many a martyr from the persecution of the inquisition. Surely they all feel their duty; let them feel it more deeply and not rest till they have restored the law among their brethren, and glorified the Lord by their faith and deeds.—I. L.

home ;—never hearing the law expounded, or the Bible in any way explained : to his mother alone the Hebrew child must look, on his mother alone depend for the spirit of religion, the inculcation of that faith which must follow him through life.

Few in number, scattered amongst the nations without a land to claim as our own, a king to cherish and protect us, we are daily thrown amongst those believing in and following another creed. “And ye shall be left few in number, whereas ye were even as the stars in heaven for multitude, because *thou wouldst not obey* the voice of the Lord your God ; and the Lord shall scatter you among all people from one end of the world even unto another.” (Deuteronomy xxviii. 62, 64.) Such was the awful doom pronounced by the great prophet whose words we are considering. We knew the word of the Lord was never known to fail, and yet we disobeyed. Our own wickedness called down on ourselves the vengeance so long, through an infinity of love, deferred ; and therefore these facts cannot be brought forward to excuse negligence in the instruction of our children. Our Father knows every difficulty and every circumstance that combine to render the Hebrew mother’s task more arduous, more responsible than the Christian. He expects not more than weak humanity can perform ; but He

will not accept the plea of disadvantages, of difficulties, as acquitting us of a parent's duty.

Were love and gratitude to Him banished from every other human heart, surely they would swell in a young mother's breast, as she gazes upon the little creature undeniably His gift, and feels the full gushing tide of rapture ever attendant on maternal love. Surely in such a moment there must be whisperings of devotion, leading the soul in gratitude to the beneficent Giver of her babe, or swelling it with prayer to guide that precious charge aright. It may be that doubts of her own capability of executing a task, as solemnly important as inexpressibly sweet, may naturally arise; but these doubts, instead of leading her to give up the task in despair, should lead her to the footstool of her God in prayer; and her petition, even as that of Hannah was, will be granted.

That truly pious Jewess not only devoted her child to God, but so devoted him, that but once in the year she could behold him; and at first he was her only child—the little being for whom morning and evening she had implored the Lord, implored Him in tears, in fasting, in bitterness of soul. Her prayer was heard; and how fervent must have been her gratitude, how great the love *she* bore her God, how implicit her reliance on His love for her, that she stilled the

yearnings of a mother's tenderness, and as soon as the boy was weaned, brought him up to the high priest and left him there. And was not her pious faithfulness rewarded? Three other sons and two daughters did she bear, and her eldest, the joy, the hope of her heart, became the favoured prophet of the Lord.

To part thus from her child is not now demanded of the Hebrew mother; nor can there now be such a blessed consummation of such a self-conquering struggle. Yet the example of Hannah should be treasured up by all the daughters of her race, whom the same beneficent God has blessed with children. It must be remembered that in the present state of Israel the word of God cannot and must not be taken literally as it regards the immediate answers to prayers, or punishment of sin. The lapse of years, the difference of position, must not be forgotten. All the pious actions there described, cannot now be performed, nor dare we expect the same direct manifestation of our Father in reward: yet this is no cause of, nor excuse for, the neglect of the Bible. Vouchsafed in love and mercy as an unfailing guide, it at least teaches what is pleasing in the sight of our God, by the blessings that directly follow or are promised. We learn too that "The Lord is merciful and gracious, slow to anger and plenteous

in mercy ;” that, “ As the heaven is high above the earth, so great is His mercy towards them that fear Him ;” and therefore if the examples set before us in His book are followed according to our ability, aided, and strengthened, by constant prayer : it is certain we too shall be blessed, if not in this world, in that “ where they shall teach no more every man his neighbour, and every man his brother, saying, *Know* the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord ; for I will forgive their iniquities and I will remember their sins no more.” (Jer. xxxi. 34.)

We cannot devote our sons to the service of the Lord as Hannah, nor even if we could, would we all be required to do so ; but we may teach them to know and to fear Him, and to guide their every action by their love for Him. We may teach them, by their conduct to display His glory, the honour of Jerusalem, the comfort of the Hebrew faith. Even scattered as we are amongst the stranger, we can do this ; and this is devoting them unto their God. The same reward may not be ours, as was bestowed on Hannah ; yet we shall be blessed. The Lord will forsake us not ; and as we behold our children grow around us in true piety, and consequently in the exercise of every virtue : will not

every Hebrew mother feel that the word of the Lord is true and she is blessed indeed?

To do this, to obtain this desirable end, religion must not be learnt from a book, nor be regarded as a severe restraint. A mother, whose heart is in her work will find many opportunities, which properly improved, will lead her little charge to God. Our prayers are long, and not applicable to childish wants and feelings; but a mother may find a sweet employment, in throwing together some well selected passages, either from our ritual or the Book of Life, to form short but impressive prayers for both morning and evening. A mother's lips should teach them to her child, and not leave the first impressions of religion to be received from a Christian nurse. Were the associations of a mother connected with the act of praying, associations of such long continuance that the child knew not when they were implanted: the piety of maturer years would not be so likely to waver.

There is a peculiar sweetness in the remembrance of a mother. When a young man has raised himself by his own virtues and talents in the world, when he feels himself esteemed and beloved by his fellow-men: he will still think of his mother, if it have been from her lips, the first lessons of virtue were imbibed; and if reli-



gion were as zealously and carefully implanted, would not her memory have equal influence in guarding him from temptation, strengthening him to walk on in the paths she loved? It may be that continued occupation, perhaps arduous labour, or severe thought and study have withdrawn his attention awhile from his God; or that the paths of pleasure, encircling him with their delusive rays, conceal from his eyes the light of eternity. Some sudden association recalls his mother to his mind; the days of his early infancy, his happy boyhood, rise before him, and with it the remembrance of duties he has neglected, the hours of prayers that have passed by unheeded. He hears again the sweet and gentle voice which first spoke to him of God; he sees again those happy hours when, seated at her feet, he rested his little hands upon her lap, and repeated with her the words of prayer, or listened with tearful eyes, and swelling heart, to the tales of sacred love, her gentle accents told. Few hearts could remain cold and unmoved in the midst of such recollections; he is more likely to prostrate himself before the God *that* mother worshipped, and pray again even as in childhood. And will the Hebrew mother neglect this solemn yet blessed duty? Will she refrain from thus associating herself in the heart of her child, when, far more than the Nazarene,

the sons of Israel require it? Will she not teach the *religion* of the heart unto her children, instead of merely inculcating peculiar forms, and desiring them to observe peculiar rites? Will she not teach them to fly to the footstool of their God for guidance, instruction, strength, and grace, to resist temptation—blessing on all they undertake—comfort in affliction—moderation in prosperity:—will she not teach them this, instead of so banishing religion from the early education that her sons in manhood stand and act as if all depended on themselves, on good and evil fortune—acknowledging indeed a God, yet living as if of Him they had no need? her daughters, either wholly occupied with the affairs of this world, living as if there were no eternity, and consequently trembling at the very name of death?—or needing comfort, strength, hope, and finding them not in the religion of their fathers: are tempted to seek it, where they fancy, no spiritless form restrains the soul, and consolation is more easily attained?

It is not merely hearing of God in the stated hours of devotion, which will remedy this evil. When a child is more than usually happy, rendered so perhaps by some indulgence or reward: the kindness of earthly friends should be made a secondary cause, the blessing and love of his Father in heaven, the *first*. The mind of a child

when thus excited would not easily forget the impressions then engrafted ; his very affections, judiciously directed, would draw him nearer God, for it is His love which hath given him the friends, it gives him so much joy to love. Joyous emotions are natural to childhood, and then is the time to instill both gratitude and love. In times of disappointment or in sorrow—why should not the little heart be soothed and caressed into submission by associating even this trial with a God of love ? Petty as the sorrows of childhood may seem to those of riper years : yet we do wrong to smile them to scorn, they are as severe to the little sufferer as the graver sorrows are to maturer years. If discontent darken the brow or create ill temper : instead of an angry reproof, the attention of the child might be gently drawn to the multitude of poor helpless children, who know not the very name of many blessings lavished around him ; and he might be asked how he can pray to his Father in heaven for a continuance of His love and kindness, when he thus indulges in fretfulness and discontent ? If superior talent, superior beauty, be the portion of a child : the young heart may be taught they are the gifts of his God, and demand yet more thanksgiving, humility, and prayer to Him, than is required of those less gifted ; for if more hath been mercifully

granted him, more will be required ; and that pride and self-conceit, will turn those rich gifts into a curse instead of blessing,

Were such the education of early childhood, increase of piety might be hoped and looked for in manhood. But these lessons must come from a mother, and can only be impressed in the earliest years ; it will be too late to wait till the character is formed. On a mother depends greatly the formation of character ; and therefore she would be wrong to fancy she has time enough before her. Religion should grow with our growth, increase with our years, and thus become so completely part of our being, that the child would find it difficult to recall when he first heard of God, when he first was taught that the love of God must be the mainspring of his life. If in childhood his joys and sorrows have been made sources of communion between him and his heavenly Father : instinctively he will in manhood bless his God in prosperity, and fly to Him for comfort in affliction. If in childhood he has been taught to pray for aid, in the tasks and temptations of the day, so too in the weightier affairs of manhood will he seek the guidance of the Lord. If he have been corrected when a child, because he had offended his heavenly, yet more than his earthly Father, and led to pray for grace in the removal of his faults :

in after years he will guard against error and sin, not for fear of the judgment of the world, but of that of a higher Judge. He will walk on feeling his own lowliness, his own dependence on his God ; yet in the sight of his fellows, virtue and honour will encircle him with their robes of light ; for inward, yet ever-working piety, will be the shield, against which the arrows of guilt and temptation will be blunted—the mainspring from which his every action will revolve with heightened and unfailing lustre.

To the mothers of every faith and every class these hints may be equally applicable ; but to Jewish mothers more particularly. We have but to study the Book of Life, and every history of our nation : and we shall not fail to perceive that the religion Moses taught was intended to unite the thought of God with our every action. If a Christian writer finds sufficient foundation for the assertion that “ there can be no half measures in devotion, religion must be *all* or nothing :” how much more powerfully should *we* feel it, we—who are a peculiar people, the first-born of the Lord, thus called by the Eternal Himself, and therefore absolutely *set apart*, to exalt by our conduct His glory amidst the nations. It is urged perhaps, our situation is not now what it was, that it does not depend on us alone, “ to magnify the Lord,” that we are but

as a handful amidst the nations that now worship Him ; yet this fact in no way decreases our responsibility. It is rather increased ; for it was easy to divide the worship of the one true God from idolatry,—many civil as well as religious customs did this ; but now mingling intimately with the nations that worship God, though not as we do, living under the same civil jurisdiction, acknowledging the same sovereign : unless the adherence to the laws of Moses be even more exact, it is more than likely our nationality would be entirely lost, as well as all pride, all glory in the Hebrew faith.

To prevent this great evil should be the Hebrew mother's aim. The youngest child may be taught that he is a member of a distinct and peculiar nation. The great mercies and unchanging love of the Lord will, if well related, find very early an answering chord in the youthful heart. The wonderful providence, the stupendous miracles, the innumerable instances of our Father's long suffering and loving kindness, which our eventful history records, might be related as interesting tales in those many leisure hours that the child looks up so clingingly and fondly to his mother for amusement. Vividly and interestingly might these narratives be opened to the young and eager mind, till almost insensibly he feels it a privilege, even at this

long lapse of years, to belong to a nation so peculiarly blessed, so singularly the object of God's gracious providence; and that false shame, now alas, but too familiar to the Hebrew, would never flush the cheek, or lead the tongue to falsehood. Never would manhood descend to mean subterfuge, or weak evasion to conceal his faith. If the path of ambition be confined, he will not wish to enlarge it at the price of his religion. It will be his pride to prove to the nations the *spirit* of his faith, that even in our captive and degraded state, we are still the peculiar treasure of the Lord. He will not throw off the bondage of our forms, he will not condemn their dictates; for he will trace their minutest regulations to the same merciful Father, whose love supports, whose arm sustains him. He will not deem their restrictions hardships, but hail them with delight, as proofs of the obedience and willing service, his love urges him to pay unto his God. He will feel to his heart's core, that weak, corrupted as he is of himself, it is by *obedience* alone, implicit, unquestioning, untiring obedience, he can manifest that in very truth he seeks to love his God; and therefore whatever he may fancy, of this he is certain, that if he *disobey*, it is but spurious affection that he feels—he *cannot* love the Lord.

Much will the Hebrew mother have accom-

plished, if she thus teach her children to love, obey, and glory in the faith of the *one* and *only* God. Yet this will not be quite enough; she must do more. She must relate the fearful apostasy of Israel. Even as she sketched his glory must she depict his sins, ingratitude, rebellion, such as no other people knew. She must show forth the retributive wrath of the Lord, and all the wretchedness we drew down upon ourselves. As her children increase in years and understanding, she might study with them the writings of the prophets, particularly marking those passages relative to her subject; and by interesting references, both to past and present history, prove how literally and how completely these awful threatenings have been fulfilled. It would be a pleasing task to intelligent parents to select passages from many standard works on the prophecies, and fit them for the comprehension of their children. The Christians seize with avidity the fulfilment of prophecies, particularly those relating to Edom, Egypt, Moab, Ammon, Palestine itself, as proofs and evidences of the truth of *their* religion. How easy would it be to select portions from these very books for the instruction of our children; for the fulfilment of these prophecies only proves the *truth* and eternal nature of our law, of the whole Book of Life, according to *our* belief.



By laying this foundation in childhood, carefully guarding against the very smallest approach to bitterness or scorn towards any other creed : we instill their religion with their growth ; conversion cannot take place when released from the parental yoke ; for the very weapons which the Nazarene would use against them, have become in their hands weapons of defence. Proofs of the truth of Christianity are to the young Hebrew, proofs of the truth of Judaism. Conversion cannot take place on either side ; but mutual esteem and charity will take the place of such desire ; for if both religions appear to have the same foundation, it is evident God alone in His own good time can remove the veil which each believes flung over the other.

There is yet another most important reason for impressing carefully and deeply the awful sins of Israel on the youthful Hebrew. He sees the present degraded and wandering state of his nation ; he perceives our condition is widely different from that of other kingdoms ; he is ready to feel and acknowledge we are cast off from the favour of the Lord, that His countenance is forever darkened towards us ; and if he have not been instructed in the cause of this, if he have not studied long and deeply the history of his nation and read there,—in our continued rebellions, apostacy, transgressions as varied as they

are innumerable, disobedience to every given law,—the *real* and *only* origin of our dispersions and fearful sufferings: he is quite prepared to embrace the creed of the Christian, and believe with him, that all our miseries originate in our rejection of their messiah, that the Eternal has cast us off because, according to the creed and charge of the Christian, we crucified His son.\*

\* Without the least intention of weakening the force of the evil depicted as arising from the want of a Jewish education, exhibited in the text, I cannot help remarking that the non-adoption of our system by no means opens the way for the embracing of Christianity. It is possible that there are some, for argument's sake I will say many, who are so struck by the pretended fulfilment of the gospel prediction with regard to our dispersion, as to admit the truth of the dogmas embraced in the new testament. But for a philosophical mind, or one well versed in Scripture, such a result must seem very singular. For, what is Christianity as understood by nine out of every ten of its followers? nothing but an absolute belief in a plurality in the Godhead, and a faith in a forgiveness of sin through the intervention of a mediator, and this a being descended from an incarnation of the divine principle in the body of a man. We will not discuss either of these points whether they be possible in the nature of things or not; but merely confine ourselves to their contradiction of Scripture. Let us but view the idea "The Lord is one," and what does it say? but that in the Deity there is no division. "The Lord is long-suffering, forgiving iniquity, transgression, and sin;" this too is a Bible doctrine; where is here a mention of a mediator? Lastly, it says: "I the Lord change not;" but is an incarnation *not* a change? Now even assume that the Israelite on being questioned cannot account satisfactorily for the dispersion of his people: it is almost impossible that he will admit its being owing to the refusal of his forefathers to give credit in the mission of one who assumed to be a part of the Deity, a mediator between God and man, an incarna-

From this supposed connexion of cause and effect, more converts have been obtained than from any other. And why is this? simply because the true reason of our rejection has not been taught; because the history of the past has never been brought forward to explain the present and instruct us for the future. Then carefully indeed should the sad story of Israel's apos-

tion of an essence which admits of no change.—Miss Aguilar no doubt knows of instances where a conversion was the result of reasoning based upon such insufficient grounds; but if it were not that some worldly advantage, real or imaginary, were connected in their mind's eye with a casting off of ancestral opinions: few Jews indeed could be found to do so from absolute conviction. I do not mean to say that a conviction is impossible; for the human mind is at times strangely constituted, perverted judgment, according to the views of many at least, is not so rare as to excite astonishment; but this much we may assert without fear of offending our Christian friends, or of asserting an untruth, that *legitimate* convictions or where the converts can give a reasonable account of the reasons which sway them for the abandonment of Judaism, are very rare indeed; or else we should not hear so frequently of recantations, or returnings to the fold of Israel.—I say again we need not fear conversions as much as hypocrisy or indifference. Many may pretend to a change of religion for the sake of a tangible advantage, such as office, high-standing, or an advantageous matrimonial connexion; but we have yet to learn that persons acquainted with Scripture, who have enjoyed the benefits of a Jewish education in ever so moderate a degree, could by any possibility be induced to adopt the doctrine of a trinity with the accessory belief in a mediator. We do not deny nor gainsay that Christians of late have had a plentiful harvest of apostates; but they were apostates in very deed, apostates—deniers of their God for worldly gain. Solitary exceptions may perhaps be adduced; but they will be found to proceed from the individual's having been always under

tacy be taught her youthful followers; carefully and tenderly guarded against, yet prepared to receive the connexion drawn by the Nazarene between our present state and the rejection of their messiah, and to answer it by the many evidences presented in only too many pages of the Jewish history of its fallacy.

Christian tuition or exposed through ignorance to some unfortunate influence of friends who took advantage of moments of weakness to urge their views with a success which they themselves could hardly have expected at another time.—So well are European governments, anxious as they are from political purposes to consolidate their empire over the minds of all their subjects no less than their bodies, convinced of the uselessness of mere preaching, that they attach political advantages in some shape or other as bribes or bounties for conversions; no doubt under the persuasion, that though the parents will make bad Christians, the children will be like those of other Christians, that is believers in the popular system from the ignorance of the principles and hopes of the Jewish faith. Hence it is that, though we hear much of conversions to Christianity in Prussia, Poland, and England, such events are extremely rare in France, Holland, and America, and unheard of in the Ottoman countries. In the catholic countries of Spain and her former colonies, the Jew hides his religion; under governments where he is free to act as he pleases he cares for no belief if he values not his own. Let the experiment be made of treating Jews and converts alike, and but few of the latter will ever be obtained. Interest is a powerful stimulus, but conscientious conviction a thing of slow growth, too slow indeed to convert a Jew into any thing else. The same is also the case with the reverse; Christians by education are not apt to see error in their creed; our views to the contrary notwithstanding. Hence Miss A. says truly in urging mutual charity and forbearance whilst enforcing steadfastness in the path we have been pursuing from the time of Moses to our own days.—I. L.,

The youthful mind, already touched by the relation of the inexhaustible love and great forbearance of the Eternal, will feel, as this history of iniquity and retributive justice is presented to his view, overwhelmed with the magnitude of sin and the awful nature of the Lord's power and justice. Then is the favourable moment to open to his heart and eye those glorious promises relating to our final redemption and return unto His favour. We might quote innumerable passages to elucidate our meaning, but it is far better to refer to the fountain-head at once; and vain would be the attempt to transcribe even a quarter of those beautiful verses which Isaiah, Jeremiah, Ezekiel, Amos, Micah, and Malachi, and indeed all the prophets contain, those we have mentioned, abounding in them, perhaps, the most.\* Past and present ages display the literal fulfilment of every threatening; and wherefore then should Israel doubt the future? While therefore the young and bounding heart *deplores*, it may not, cannot despair; for yet more powerfully, more appealingly, do these passages enable it to cling and rejoice, and trust in a God of truth and love!

The Eternal hath said—Not for our sakes but

\* See the sixtieth chapter of Isaiah to the end of his sublime prophecies.

for *His*, even His own sake, He will do this great thing;—but while this extraordinary mercy is impressed on the young heart, we must not forget to instill how much depends upon ourselves. A reference to the twenty-sixth chapter of Leviticus would be a great assistance to this instruction. There we read the blessing and the curse; and history shows the fulfilment of both. And in the last seven verses we find that, unbounded and unfailing as is the mercy of the Lord, He will *not* renew his covenant with us, *unless* we confess our iniquities and the iniquities of our fathers, acknowledge that our present captivity and dispersion *are* the punishment of our sins, and humble our uncircumcised hearts till we indeed find renewed favour in His sight. If these prophetic verses be impressed on the heart, and memory, and understanding of the child: each year he will become more and more sensible of his responsibility alike to his God, his nation, and the world. To his God—he will evince and *feel* his consciousness of complete unworthiness,—his desire to bring down the blessing and avert the curse,—his yearning towards that promised land, and that blessed state of things, when *all* shall *know* and *love* the one sole God. To his nation—he will remember that in our present scattered dwellings, the conduct of *individuals* is often the criterion by

which the whole nation is judged ; and therefore the Hebrew must live not for *himself* alone, but as the representative of a belied and hated body whom his conduct will either depress or exalt. To the world—instead of seeking to deny his lineage, which the finger of God upon our brows will ever prevent, he will seek to be known, to be recognized as a Hebrew, not by his countenance and peculiar form alone, but by the superiority of his social and domestic character, emanating from a spirit of religion which can only be divine.

Even if the religious instruction hinted above should sometimes fail to bring forth such blessed fruit : the Hebrew mother will yet have done her duty ; and not on her head will fall the carelessness, disobedience, or apostacy, of her children. She will stand absolved in the sight of her God ; for He will have seen her struggles to lead her offspring in the right way ; and if earth brings no reward, she will find it at His right hand for evermore. Oh ! let but the Hebrew mother persevere, and far more likely is it that she will find a sweet foretaste of heaven upon earth in the conduct of her children, than that her efforts will all be blighted. She has instructed them thus in *obedience* to the word of God, to His commands found repeatedly in the Pentateuch, and, nowhere more impressively,

than in the six last verses of the chapter which contains the Shemang. The words "and ye shall teach them to your children," are but a *repetition*, a *remembrance*, of commandments continually given before; and therefore the most *literal* Hebrew cannot accuse us of taking too enlarged a view or of spiritualizing its meaning. We cannot read the Book of Life without perceiving how intimately the spirit of religion was to mingle with other instructions, how completely it was to be the *first*, the most precious of all studies; and if *instruction* in piety was so necessary in the time of Moses, how much more necessary is it *now*, when, unless learnt from a parent's lips, it can never be learnt at all. And oh! will any mother expose her children, her beloved, to the miseries attendant on living without their God? Can she think on the immortal spirits, whose eternal blessedness or everlasting death is, for the first years of their lives, in her keeping, and yet not tremble? Will she not rather prostrate herself in daily humiliation, daily prayer, to the God of love for blessing on her arduous yet blissful task? for aid, for strength, to guide and assist her through her path, however rugged it may seem? Can she think on the storms, the temptations, that will assail her son on every side when he enters the world, and yet make no effort to provide him



with an armour of proof, and a shield of defence? Can she reflect on the sorrows that must encircle the lovely girl at her side ere this life is past, and yet leave unopened the well of comfort, provided for the afflicted by our God Himself? Oh! can she leave her, to seek it herself when sorrows come, and risk her seeking it in a stranger fold? Can she think a moment, that death is ever ready to snatch some beloved away, yet shun the theme as if it were enrobed in gloom? Can she think on this fearful parting, yet breathe no word of immortality? of that glorious world, where the loved that meet shall *never* part again? of that blest sojourn, where those first called away await the arrival of each one beloved? of that bright mansion near our Father's throne? till those gone hence, are looked on as departed, not as dead?

Man needs religion to *strengthen* and to humble; woman, to comfort and uphold: man, to keep him firm, despite of temptation or of scorn; woman, to fill her yearning heart with love: man, to moderate his pride, to keep him humble in prosperity, and firm as the ocean-rock, when the waves of misfortune beat around him; woman, to teach her her own dignity, her mission in prosperity, her anchor of refuge, of hope, of faith, in sorrow.

It may be, that *in this world*, man may con-

trive to live, ay, and be happy without religion, till the hour of death awakens him to a consciousness of a God and another world; but alas for that woman who knows it not! There are trials peculiar to her heart, not the less intense in their anguish, because in many cases they are unrevealed, too often unsuspected, and therefore never open to the consolation and sympathy of her fellows; then, oh! what must be her agony if she know not Him whose love surpasseth the dearest, most precious, upon earth! if she know not Him whose arms are open to receive her sinking frame, whose love demands her confidence, who will soothe and bless, if yet awhile He will not heal—even as she poureth forth her sorrows on His breast! How may she go forth on her lonely and unblest path—*alone*—to meet the trials, petty and great, the cares, temptations, peculiar to her lot: if she feel she have *no* Friend, if she know not the comfort, the blessing of a Father and a Saviour's eye, of an Arm of love around her? How may she enter on the sacred duties of a wife and mother, if she know not God? and oh how dare she *love*, if she looks to this world only to perfect and retain it? how may she give her heart, her happiness to the keeping of a mere mortal, whom one little hour may lay in dust? Surely—surely—reflection on this life as it is should urge a

mother to teach religion to her children, even if she did not look on it in the light of obedience to her God. Adherence to *instituted forms* will not be sufficient of itself to make religion a vital principle, or open to the youthful heart its ever-springing fount of comfort and of love; but if the spirit of piety contained in that brief command to love the Lord with heart, and soul, and might, be inculcated in the minds of our children: we *obey* every one of the precepts comprised in the Shemang; and in raising the affections of our children to their gracious and beneficent God, we cannot fail to strengthen our own.

Ere we proceed to the remainder of this verse, may we be permitted to hint on the importance of making the Hebrew language familiar to every Hebrew child. It cannot be considered a dead language, for the nation to which it originally belonged continues to exist, and will exist for ever. It is not indeed spoken as it would have been, had we remained in our own land; yet it might still continue the link uniting the sons of Israel wherever they may be. The sojourners in England, France, Austria, Spain, might be enabled to converse or to commune with each other in their own native tongue, though of the language of their respective homes each might be ignorant.

But this end cannot be attained if the Hebrew child is merely taught to read and translate his prayers, as was formerly the case, and his aptitude in the language judged according to his proficiency in following the service of the Synagogues. Why should Hebrew be the only language which is never learnt grammatically? Why should it not be taught the infant Hebrew even as the language of the land in which he is a sojourner? Hebrew is scarcely more difficult or complicated than English; but the latter is attained so gradually, we are so prepared for its grammar when we arrive at it, that we are never aware of the difficulties its acquirement presents to a foreigner; and in the same manner the difficulties of Hebrew would vanish were the child equally prepared to encounter them; and the gradual acquirement of familiar words and sentences in this ancient language would do this far better than charging the memory with portions of prayer which only succeed in divesting the sacred words from all holiness, and cause the prayer-book to be regarded as a hated task instead of being welcomed as the blessed means of communion between man and his Maker. Never may we hope for the perfect attainment of this ancient and glorious language till the present system has given place to one more calculated to engage a child's fancy, till

the prayer-book is not the first which we place in an infant's hands, till other than words so sacred as prayer are the first we teach our children to repeat. Our aim indeed should be to enable them to address their Creator in the language of their ancestors, to read His word pure and unaltered, even as it came from heaven; but by placing it too early before them, we frustrate our own desires.

We would think it strange if, as soon as a child had acquired his letters in French or Italian, the *Henriade* or *Dante* should be placed before him, and he should be desired to learn passages by rote with merely the assistance of a subjoined translation. We would not hesitate to dismiss a master who thus taught; for we should know the impossibility of his pupils obtaining either a familiar or grammatical idea of the language. How then can we expect to succeed in imparting Hebrew, if this same plan be followed? for the poetry of *Dante* and *Voltaire* is not more difficult than the sublime strains of the Hebrew poets. What are the *Psalms* which form our prayers but poetry the most inspired, most difficult poetry? and we might as well expect that charging the memory with them will teach our children Hebrew, as the making them repeat *Milton*, as soon as they had learnt their English letters, would teach them their native tongue.

Gradually and pleasantly we should pave the way, that difficulties may be encountered and overcome *singly*; that, when they do approach the sacred volumes, it may be to *understand* and to enjoy them, to find new pleasures, new truths in every page; and not to fling them aside with distaste and loathing, as soon as the chains of the school-room are broken, and the young aspirants are set free.

Liabie as we are to religious arguments with the Nazarene, it is absolutely necessary that Hebrew should be part of the education we bestow on our children. The English Bibles are translated by the Christian divines, and though the text is generally correct, the heads of the chapters are very likely to mislead. There are also some passages which mysteriously written in English may appear capable of a double meaning; and it is more than likely, the young Israelites would refer to the head of the chapter for the explanation of the text, and thus become confused, and either waver, or throw aside the sacred volume, as tending rather to destroy than to give peace. A perfect knowledge of Hebrew would banish this evil without interfering with the solid comfort found in the perusal of English Bibles. It would confirm them in their faith; for it is a known fact that, when an Israelite is thoroughly acquainted with Hebrew, he under-

stands it much more fully and perfectly than an English divine. He will understand the peculiar structure of the language, not only to discover its real meaning, but also to trace how the Nazarene has been enabled to turn the same passages to favour his own belief. He will be enabled to produce argument for argument, and guard against those errors in the translation of the Bible which have been permitted to remain as favouring the Christian creed. Many words in English allow of a double meaning, and very many also in Hebrew; therefore we cannot wonder the Christian translators should adopt those renderings bearing most upon the revelation in which they believe.

Instead of condemning them for this, and being positive they are wrong and we are right, simply because for many generations we have been so taught: how much better would it be to refer to the Hebrew Bible, to find our belief and comfort there, and be prepared to answer every argument founded on some particular transaction, by a reference to the passage in its original language, and explain the sense as we regard it.

Then indeed might the chosen children of God be enabled to cope with those English divines, who have made the word of God the study of a life. How few amongst us now can do so!

How many shrink from all argument, and tacitly allow the truth of the mistaken doctrines pressed upon them; because they feel they can bring forward nothing to support their faith; and others even depart from the strict line of truth, because there are so few amongst the Jewish nation to whom they can refer.

Yet it is sometimes thought, that religious knowledge should be the business of priests or ministers, not of the laymen of a nation. The observation is just, regarding other nations; but not to the first-born of the Lord—that one people so peculiarly set apart that it was to be a “nation of priests;” even the king himself was to “write a copy of the Law in a book, to be with him that he might read therein all the days of his life, and learn to fear the Lord his God, to keep *all the* words of this law and these statutes to do them.” (Deut. xvii. 18, 19.)

If these were the commands of the Lord in our own land, and when His spirit still dwelt amongst us: how much more requisite must it be now to attend to the preservation of our law in its original purity; how requisite that every child of Israel, male or female, should perfectly understand the language of our ancestors, that in which the awful yet invisible Voice delivered His dictates to Moses, that we may indeed feel, Hebrew is bound to Hebrew by a link nei-



ther oceans of water nor spreading wastes of land can sever. It matters not, that it is the opposite ends of the world in which they are domesticated. The sacred language is the silver link which, uniting them to each other, separates them from other nations, and makes them feel that they are indeed the witnesses of the Lord. And while they read in rejoicing faith the Book of Life in the language in which it was given, or in humble adoration prostrate themselves before God's throne: must not a glowing of the whole soul attend the addressing of the Eternal, in the same language in which His awful voice addressed His favoured servants?

Thousands of years have past away—yet that language and that nation still exist; can they, oh can they then, doubt its truth? Surely they must feel their religion comes indeed from their God; that they *are* members of a people, to whom such extraordinary mercies have been vouchsafed, and that they are the FIRST-BORN, the chosen of the Lord!

## CHAPTER VII.

THE SPIRIT OF RELIGION REGARDED AS PERVADING AND  
GUIDING OUR CONVERSATION, PROFANE READING, ADMIRA-  
TION OF THE WORKS OF NATURE, ETC.

THERE is such a marked distinction in the two Hebrew verbs used in the fourth verse of the SHEMANG, that it would be barely possible to give them their proper weight, were they considered together. וְשִׁנַּנְתָּם rendered in general “and thou shalt teach them diligently,” &c. is in the original a remarkably forcible expression, signifying to repeat over and over again—to inculcate with diligence and constant care. It is not enough to *talk* of the commandments to our children: we must repeat them again and again, till the law and love of their God is in very truth impressed on their yielding mind, “that they may hear and learn to fear the Lord their God as long as they live.” (Deut. xxxi. 13.) How to seek this desirable end and obey this emphatic command, we have already considered. The second member of the sentence remains to be regarded.

We find the root of **וְדַבַּרְתָּ בָם** “and thou shalt speak of them” to be **דָּבַר** to utter one’s sentiments aloud, to speak or to converse together: and we are told in this command to speak or converse of them “When thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up.” It is not therefore enough only to teach the word of our God unto our children; it is not enough even to make it the object of individual and secret study; not enough even to love Him: if that love swell in individual hearts alone, and is never made the subject of sweet communion around domestic hearths, or to those friends we love the best.

The two ordinances which close the Shemang are generally observed. There are few who, educated as sons of Israel with some little care, but will don the peculiar dress for the hours of prayer denoted in these precepts; few Hebrews whose residences are not adorned by the little scroll of the law upon “the door-posts and upon their gates.” And why then, in steadily adhering to one command, should they not be equally consistent in seeking to obey the other? Both proceed from the same Divine Author; one is of equal importance with the other; nay it may be that in our present sad and captive state to *love* the Lord, and speak of

Him, His attributes, His gracious providence, is even more necessary than the mere forms which the next verses inculcate.

Yet when we do speak of these things? When, even amidst a domestic circle, does conversation turn upon those topics which would enable us to obey this command? When is religious conversation ever introduced except to fortify ourselves in our own opinions, to exalt our own glory,—not the glory of our God,—to cry down the belief of others, to condemn as saints and hypocrites all whose opinions are somewhat stricter than our own, all whose notions of piety are too exalted, too spiritual, for the worldly to comprehend? When is the word of God brought forward, except to argue on points of doctrine in themselves of little moment compared to the spirit which should pervade them? Better, far better should religion never be spoken of than become the subject of wrangling and violence; for very few are the tempers which can argue calmly. To condemn, to scorn, nay, even to hate, is but too often the effect of religious argument; and the whisperings of piety are lost, they are too faint, too spiritual, to breathe amid such stormy scenes; and charity, universal benevolence, and love, the touchstone by which true holiness is tried and proved, how may they exist in argument where contempt is in general so

thinly veiled? The Christian boasts of his charity; but far more should it be the watchword of the Jew. The handmaid of piety she is indeed, and with the sincere and lowly professor of either creed she is ever found; but to the nominal religionist\* she is a word unknown.

To be convinced of the truth of his religion, so as to be ever ready to defend it when called upon, is the bounden duty of every Hebrew; but to converse of the law means not to enter unchallenged on the trackless field of religious argument.—We have been previously commanded to love the Lord; to let His words be upon our hearts; to teach them to our children; and then to give such thoughts vent in the sweet communion of home. Were mental meditations never spoken, human nature is such that they would either fade and die, or, finding a contrary extreme, become so intense and continual, that the mind would at length revolt from their contemplation, harassed and exhausted.

Conversation strengthens thought; and yet prevents the mind from wearying. Individual sentiments are imparted, and others are received

\* If this is universally admitted, how small a number of truly religious can then be found among the Christians. The idea of charity is not by them extended to the Jews, and the truly orthodox do not admit that one who believes not in an atonement through a divine personage can be a child of salvation.—We have our faults, faults too glaring to be concealed, but our neighbours have equally many to answer for.—I. L.

in return. New ideas are thus given, and they at once refresh the mind, and prepare new matter for reflection.

We are not to attend to the very letter\* of the law and speak of God at the times specified; but simply that our thoughts and love for Him are to be warmed, revived, and strengthened by means of conversation one with another; not on His word alone, but on His works, His providence, His love.

Nor is this conversation intended to take the place of real consoling piety. It must spring from an overflowing heart, not consist in eloquent words, which have no resting save on air. It is to *relieve* the overcharged heart, not puff it up with pride. When well-selected words flow glibly from eager lips, and an ardent eloquence appears to bear all its hearers along with it: the spirit is ready to condemn others, as far its inferiors in religious fervour, simply because they cannot speak so well; and yet, while the lips may speak so piously and well, the heart may remain stubborn and unmoved.

That religion is often only too questionable, which can speak its sentiment, can converse

\* According to my view it should in a measure be literal. Our customs also conform to this idea; for the reading of the Shemang, or the subjecting of ourselves in words to the heavenly rule, is a duty performed thrice every day, at rising, when the sun sets, and when we intrust our spirit to God before we lie down to sleep.—I. L.

eloquently on such holy things to strangers, or in every mixed society in which it may be thrown. That which we hold dearer than life itself, the thoughts, reflections, feelings of a truly pious heart, which have been cherished so long and so closely, they can be scarcely traced to their source, are painfully difficult to clothe in words, except to those beloved ones to whom the heart is ever open. They shrink from the pain of misconception; they are felt as too pure, too holy, too ethereal, to be exposed to the rude breath of a world; and so closely are they entwined round the fibres of the heart, that the eye of affection alone may see, the ear of love alone receive them. Nor would the command we are considering unclasp with a rude hand these precious links which bind man unto his Maker. It refers but to the communing at home, the intercourse with our domestic circle, with our dearest, most intimate companions.

Precious is that friendship whose supporting link is a mutual love of God. The pure happiness of affection, the consolations of sympathy and confidence are His gifts, and if felt as such, there will naturally arise some moments when the surcharged heart *must* speak of its God. Then indeed might its conversation be devoid of that argumentative spirit which would condemn. Innocently, gratefully, how continually

might we speak of Him; how many new ideas might be imparted; how many passing reflections strengthened and improved. Were the word of our God and works relating to, and pleasantly elucidating it, amongst the mutual studies of intimate minds: how calmly and blessedly might the spiritual views of each be exalted, the affections of each increased in stability and worth! How consolingly would they feel the words of the inspired minstrel, "To him that *ordereth his conversation* aright, will I show the salvation of God." But is it so? is the love of God indeed the uniting link of friendship? Is not such conversation, only too often, alas! banished as entirely from the intercourse of friends as from strangers? It is a peculiar pleasure to some to read the same books, to compare notes on mutual studies, to find the opinions of those they love agree with their own; and oh! how much that pleasure is enhanced when the same affection is borne towards that sacred book, in which simple pathos, eloquent narration, descriptive beauty, inspired poetry—all—all, are combined to mark it as a thing apart, a book like which there is no other! What inexhaustible food for reflection does it contain! What mutual comfort, mutual hope, does it bestow!

There are few words more abused than that



of friendship. Connexions of pleasure, of frivolity, of interest, deserve not the name. Intended to be the union of immortal spirits whose affections die not even when earthly love is over, what can be so likely to purify and cement that love as a mutual reverence for, and belief in, a God of love, and in the sacred nature of His word? Friendship is the only earthly tie which can exist in purity and warmth, even if the actual creeds should differ. If the same spirit of religion, the same deep reverence for the word of God, the same strivings after righteousness, and desire to do His will in all things however contrary to our own, the same trust in His deep love and redeeming mercy actuate the heart: it matters not that in actual belief we may not think alike. Often, very often does it happen that a sincere and heartfelt follower of one creed finds a deeper, dearer answer to his secret feelings of piety and love in the heart of one equally devoted to his own peculiar religion, than is ever granted to him amongst his own; and there may be many opportunities for that pleasant communing which friends so love, on the word, and works, and love, and providence of a mutual Father: and yet there need not be one syllable of argument to disturb their harmony or to diminish the affection of either.

It is not so with the ties of love. Unhappy is

that union which cannot join heart and hand in the religious education of their children ; which sees the father pursuing one path and the mother another ; which causes every infant treasure to be hailed with a sigh instead of smile, and generally ends in bitterness and strife, and causes, that the offspring of such unions know not revelation, follow not the belief of either parent, knowing perhaps there *is* a God, but not His attributes. Oh ! such a union is indeed an awful curse, bringing with it neither the happiness of earth nor the hope of heaven. How may those, who have thus thoughtlessly taken upon them the marriage vow, or wilfully dared the evils attendant upon it, answer at the footstool of an offended God, for the immortal spirits committed to their charge ? No, the same spirit—the same form—the same private and the same public worship, must be the links of love, or it will prove but perishable joy.

The friendship of David and Jonathan is an exquisite trait of nature and character in the eventful life of the minstrel king. There is a devotedness, an unselfishness in the affection of Jonathan, that must excite the warmest feelings of the heart towards him. He knew that David was destined to be the instrument of the Lord in removing his father and himself from the throne, that David's preservation and success

preceded the downfall of Saul's house ; and yet he loved him still, ay, risked his own life and his favour with his father, to warn and save the friend he loved. What can more emphatically describe the strong affection of the young prince, suddenly excited as it was, than the simple words of Holy Writ, " When he (David) had made an end of speaking unto Saul, that the soul of Jonathan *was knit* with the soul of David, and Jonathan loved David as his own soul ?" No jealousy, no petty meanness clouded the exalted nature of this love ; Jonathan was himself a warrior of no mean repute, beloved by all his father's subjects ; how few thus situated would have so directly and so earnestly loved the unknown shepherd-boy, whose extraordinary deed of valour so suddenly eclipsed his own, and who bade fair to more than rival him in the affections of the people, and was destined by the Lord even to supplant him on the throne ? Little as we know of him, there are few characters more intrinsically beautiful than that of Jonathan ; and well did David know how to appreciate his virtues and love in return. Surely Solomon thought of this immortal friendship, when he wrote : " A friend loveth at all times ;" " there is a friend that sticketh closer than a brother ;" " Faithful are the wounds of a friend ;" " Thine own friend, and thy father's friend for-

sake not ;” “As iron sharpeneth iron so a man sharpeneth the countenance of his friend,” meaning that as iron by close friction sharpeneth iron, so the mutual conversation of friends sharpeneth or improveth their intellectual faculties, by bestowing on each the ideas of the other. And in what is improvement so desirable as in the love and knowledge of our God? When the spirit of piety is the supporting link of human ties, death loses half his terrors; for then we feel and know that love is not confined to this world alone. Death, though it may divide us awhile, will prove in the end, the commencement of eternal love. The same hopes, the same spiritual desires, the same holy spirit which pervaded our intercourse in this nether world, will obtain perfection in the next, and love, purer, brighter, unchilled by doubt, unchecked by those petty trials and alloys, which harass even the purest friendship here—love, immutable and blessed, will await our souls on high.

But may we hope, that such will be the termination of connexions made for earthly pleasures? for frivolous amusements? for improvement only of the mind and talents, in which there mingles not one thought of Him who gave them, and who demands to be remembered and loved? Yet, all and each of these is dignified by the term friendship. Alas, they are but perish-

able flowers, sweet for the time, but whose fading blossoms are only wreathed for earth. And should not this awful consideration deter us from forming connexions, either in love or friendship, with those who know not, seek not to know God, though fascinating may be their outward attractions, their intrinsic virtues? The more we love below, the more dreadful must be the thought of death, if we may not hope to meet hereafter. And if the love of God exist not in our dearest and most intimate connexions, how is that verse of the Shemang to be obeyed, which commands us not only to teach His words to our children, but to speak of them continually to one another?

And yet it is easy to do this. The works of the Lord are in truth inexhaustible; His providence is daily shown around us, to ourselves, our friends, in events continually recurring. And when we see not His hand in all things, it is because we will *not* see it. How many love to speak of chance, and fortune, and fate; and yet reject with scorn the belief, that nothing can occur below without the permission of the Eternal, who, without interfering with the free-will of His creatures, makes all things tend to His wise though secret government above. To explain this apparent contradiction is not in the power of man; it is a belief which can only be

felt ; yet blessed in very truth are those to whom it is vouchsafed. Those who believe it not, can scarcely love their God, can scarcely dare address Him ; for if the affairs of earth are wholly divided from the economy of Heaven, if all events depend on man, and not on God : we cannot feel that we are each and all individual objects of His care ; we cannot be soothed in sorrow by the thought, it is a Father's will, and His will is love. The fatalist, and he who denies the ever-active providence of God, are alike fettered by invisible yet not the less painful chains ; and to neither\* of these can the hopes and ordinances of religion refer.

There is scarcely any profane history which, if read attentively, will not afford matter for instruction, thought, and subsequent conversation on the wonderful providence of the Lord. Here events can be traced from their very embryo to their final completion, either in success or overthrow. The airy trifles, so often the hinges on

\* To the thinking mind it is a matter of astonishment how any one can deny an overruling Providence. If any thing could grow by chance, if any event could occur without plan or arrangement, then indeed the unbeliever might find support for his doubt. But is there any thing without an origin ?—Besides, do his doubts remove him from the operation of the chance, luck or fortune he speaks of ? Surely there is hope, and life, and consolation in the belief, in the acknowledgment that there is a Being, high and holy, who knows all our deeds, measures all our steps, and grants us that success only which is best for our ultimate happiness.—I. L.

which great events turn, the almost invisible seeds of mighty revolutions stand revealed on the pages of history, and if properly considered often serve as keys to the continual incongruities passing around us. "The history of human affairs," an intelligent author observes, "is but the history of Divine Providence ;"\* and the remark is perfectly correct. Did the spirit of piety pervade, as was intended, the intellect, those very works read for profane instruction would assist to promote obedience to the command we are regarding.

Nor is it only history that may do this. There are tales, simple, domestic, highly moral tales, which, though as a whole fictitious, are in the main point but narrations of what, could we but lift up the veil of the world, is continually passing around us. "Truth is strange, stranger than fiction ;" and were this fact more considered, the very tales read for recreation and enjoyment might be made of service in the promotion of piety. There are many who deem the perusal of such works but mere waste of time and intellect, creating evils even worse, in filling the mind with romance and folly. Nay, so far is this mistaken prejudice extended, that all books

\* Bigland.—His Letters on Ancient and Modern History clearly and forcibly illustrate the truth of his remark.

but those of instruction either in history, geography, arts, or sciences, are excluded from the child's library. The infant mind is crammed, its intellect exhausted, while the moral training and the guidance of the *feelings* are left to their own discretion, instead of permitting them to expand, in admiration of the good and detestation of the bad, whose actions and feelings are recorded in tales\* relative to children of their own age.

It is the same with youth. Formerly indeed light works were not fitted either to attract the eye or engage the heart; and there are very many now, too many alas! far more likely to produce evil than good. Yet while England may boast the names of Edgeworth, Hemans, Hall, Mitford, Ellis, Sinclair, Ferrier, Opie, and Howitt, amongst her female literati, and Scott, and James, and Fay, to swell the brilliant list, the young can never be in want of recreation at once as improving to the heart, as delightful to the fancy; and if the mind has been properly trained, the spirit of piety indelibly infused, even

\* Miss Aguilar is right in the main regarding the usefulness of tales properly told. But in permitting such works to be placed in the hands of children, especially in our novel, romance, and story writing age, great care must absolutely be exercised in the selection; so that no distorted or extravagant view of life be early implanted in the youthful mind.—I. L.



the perusal of such works will strengthen and improve it.

Few will believe this: a fanciful hypothesis it will in all probability be deemed; yet it is nevertheless true, as a reference to those whose minds have not been *cultivated* alone, but *regulated*, and are ever under the guiding influence of a spirit not of earth, would prove. To them it is not the romance and sentiment which are alone devoured and treasured up and thought upon, to the forgetfulness of all the rest. The same tale perused by the pupils of diverse schools, would be productive of completely opposite effects. They who have been taught to drown all feeling, to conceal every emotion, to condemn as romance and folly every exalted sentiment, will be the very minds to which such food will bring evil instead of good; for they will seek in the pages of fiction the indulgence of all those whisperings of romance and high-flown sentiment which has become the stronger, from its ever being kept restrained and concealed. They condemn as vapid and dry, or as saintly sermons, all that would speak of morality and piety; they seek for no moral, laugh at the notion of good being derived from such works; and as a necessary consequence derive none; and their mind, becoming palled from such a

continued succession of sweets and excitement, at length rejects all other food.

Very different is the effect of such pleasant recreation on minds which, educated in the school of piety, and of feelings, regulated not *condemned*, are ever accustomed to seek for the good, to cull flowers where others may see but weeds. They deem it no sin to trace the operations of an ever acting Providence, even in the events recorded as fictitious tales. They know that the cause of seeming incongruity and mystery in human affairs only originates in our being unable to trace them from their commencement to their completion, from the number of years they take in their fulfilment ; while those more striking events, which chiefly form the basis of tales, generally pass unnoticed in real life, from the multiplicity and confusion ever attendant on human affairs. In a well narrated tale, these obstructions to the tracing of providence are removed. Sorrows, proceeding from ill regulated or irreligious minds, are traced to their source. Virtue and vice stand more strongly drawn before us, than they ever can in life. Our own faults or weaknesses frequently strike the mind, by their reflection on the pages which we read. Humility is frequently strengthened by the contrast, the well-guided

heart discovers between itself, and those whose actions excite our admiration and love ; for it does not drown the still small voice by the common excuse for evil, that perfection is only found in books ; it knows that often, unsuspected and unseen, yet more exalted virtue dwells on earth than ever fiction can portray ; and when it dwells on faults and passion falling before temptation, led astray by pleasure and success : it is often led to look within itself, and silently and voicelessly send up the prayer for grace and strength, not to stumble through the like means.

And thus, can it be considered impious and profane to render even recreative reading subservient to the cause of piety ? to the immortal interests of the soul ? will it not rather lead the youthful student to look yet more diligently within his own heart, and prepare his mind to recognise in a measure the ever acting Providence which guides and governs the actions alike of individuals, and those of the whole universe around him ?

There are others again who, continually eulogizing Nature, yet never seem to cast a thought, or speak a word of God. Rapturous are the exclamations about the beauty of the works of *Nature* ; of the delights attendant on gathering wild flowers, in preference to those of the garden, because planted by the hand of *Nature* ; on

walking forth amidst an uncultured country, to watch Nature in her changeful dress, and woo her undisturbed. And refreshing and delicious in very truth are such feelings, infinitely preferable to the pleasures of the world. Yet might they be exalted into sentiments more glorious, more rejoicing still. The mind thus capable of admiring Nature for herself, is peculiarly fitted to adore and love her God. Nature is not in herself a deity. She is the frame, not the FRAMER, the created, not the Creator,—

“Nature is but the name for an *effect*  
Whose *cause* is God ;”

and while we gaze with rapture on her varied scenes, on her glorious beauties, may we not literally and figuratively obey the mandate that bade us speak of our Father—“When thou walkest by the way?” Was it not at His nod this world of loveliness arose from a dark, impenetrable chaos? And well may nature be deemed His temple,—the sanctuary—in which we can worship with the greatest fervour; for on all sides we behold but the work of His hands, from the tiniest flower smiling at our feet, to the towering mountain which raises its rugged sides on high till its head is veiled in overhanging clouds; from the silvery rill, that ripples softly and refreshingly between the green and flowery

banks, to the vast and boundless ocean whose depth we cannot fathom, nor its tumbling waves enchain. These are indeed scenes which compel us to think of the Eternal, to behold Him in His works ; and if our companion be one bound to us by the magic ties of sympathy and love, or the parent from whose lips we have first learnt to know Nature as she is, or the child to whom we would reveal her mysteries and lead up to her Creator : to each, to all, might we relieve the swelling heart, and speak of Him on whose glorious works we gaze. Delightful as are the emotions with which we look on Nature for herself, they are tame, and cold, and lifeless to those which elevate and purify the soul when it looks

“Through Nature up to Nature’s God.”

The age of miracles is considered over. Those extraordinary manifestations of Divine providence towards the children of Israel are indeed past ; for the first-born of the Lord is yet an exile, till penitence and amendment shall appease the anger of his merciful Father, and He our God may indulge those yearnings of love and tender pity towards His son of which His book assures us. “But that the sun has shone unremittingly from the day that God created him, is not a less stupendous exertion of power than

that the Hand, which fixed him in the heavens and marked out his progress through them, should once say by his servant, ‘Sun, stand thou still upon Gibeon ;’ that he has gone on his uninterrupted career, and rejoicing as a giant to run his course for six thousand years, is a far more astonishing exhibition of omnipotence than that he should have been once suspended by the Hand that first set him in motion.”\*

And thus, that the boundless ocean which surrounds us should continue as unchanged in motion as when the hand of the Lord “gathered the waters in one place and the dry land appeared,” is even yet more wonderful than the dividing of the Red Sea or the passage of the Jordan. But these things, even as the blessings of individual lives, are unperceived and unacknowledged, because they are constant. They continually surround us, and we therefore see not their magnitude. Day giveth place to day, and night to night ; the tides of ocean ebb and flow ; the planets float along the sky ; the stars remain suspended in their orbits ; but we notice not these things, or if we do, it is but to observe “They are the laws of Nature,” and to laugh at the idea of deeming such common things miraculous.

\* Hannah More’s *Spirit of Prayer*, chap. iii. p. 28.

Yet, what is the precise definition of a miracle? “An effect above human or natural power, performed in attestation of some truth.” Can human power create a sun? or bid the waves roll on in their unchanging course? Can human power create darkness? or command night to descend or day to appear before their appointed time? and what term we natural power? are the planets, the skies, the winds, the works of Nature? No! whether we regard nature as the compass of natural existence, the regular course of things, or the state and operations of the material world: Nature is not the cause, but the effect, she is herself a miracle. And if we are asked, in attestation of what truth that miracle has been performed? we answer: of the most sublime, the most important, most glorious truth, the existence of an omnipotent, omnipresent, omniscient, and eternal Being—the unanswerable proof that THERE IS A GOD! We have then even in things inanimate enough matter for contemplation, enough sometimes to converse on, as “we are walking by the way.” Nor shall we fail to find a glorious example of this holy duty even in the Book of Life.

It was thus David meditated on the Lord; he did not only address Him in prayer for himself—he magnified His nature by the relation of His works. Who can peruse his rich treasury

of psalms, without feeling how completely this exalted monarch associated the Eternal in all His works, and praised Him, not only for individual mercies, but for the blessings shared by the whole world? How truly sublime is the exclamation in which he breaks forth: "Oh Lord, how manifold are thy works, in wisdom hast thou made them all, the whole earth is filled with thy riches." And again in what a beautiful spirit of humility does he follow up the verse: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man that thou art mindful of him, and the son of man that thou visitest him?" How continually do we find him acknowledging the providence of God, alike in nature as in man; how repeatedly dwelling on the tale of Israel's redemption, of mercies shown to the nation, returning thanks and praise, as if such gracious care had been displayed to him alone. Deeply did the prophet king feel the truth of the inspired strain with which a later\* psalmist concluded the cvii. Psalm, "Whoso is wise and

\* It is unknown to me from what authority Miss A. would maintain, that the last verse of this Psalm is by a later writer. This species of criticism which refers parts of Scripture, though standing together, to different hands, is not approved of by Israelites in general. Perhaps Miss A. means that the whole Psalm is by a person who lived after David; if so, this would be a hypothesis more consonant with our views than the former.—I. L.



will observe these things, (the wonderful providence of the Eternal,) even they shall understand the loving kindness of the Lord." How great a reward, for the simple act of using the senses and faculties, which a merciful Father had bestowed, in the contemplation of His great works ! To feel the full force of the sentence, it would be well to consider the nature of the promised reward.

"To understand the loving kindness of the Lord," needs no spiritualizing, or rather the charge of spiritualizing to explain ; it simply means to behold the decrees of the Lord in their correct light, to disperse the darkness generally clouding the affairs of men by the golden rays of faith ; to behold mercy and love where others can only see chastisement and misery ; to trace all things to an almighty Hand of love, where others sink into despondency, reproaching *themselves* for not doing better in the world, and envying those who are more successful. In a word, it signifies the attaining, as far as is possible in this imperfect state, that which is promised when the captivity is at an end. "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you ; and ye shall seek me, and FIND me, when ye search for me with all your heart." (Jerem. xxix. 12, 13.) "And it shall come to pass, that before they call

I will answer, and while they are yet speaking I will *hear*." (Isa. lxxv. 24.) And can there be a clearer, more precious reward? and shall we cast it wilfully aside? Oh! even now we shall be heard; God will be found if we seek Him with all our hearts; even now a foretaste of that rich blessing may be ours. We may understand the loving kindness of the Lord, if we will only obey the precepts of the Shemang, and hallow the forms which were instituted to keep us distinct from other nations, by the spirit of piety springing from the Lord. Form *alone* will not bring down upon us this desirable blessing.

Could David when wandering a miserable fugitive from the enmity of Saul attend to the ceremonials\* of his faith? and yet he was a favoured servant of the Lord; he was in very truth an Israelite, and the *spirit* of the Hebrew religion filled his heart. He loved the Lord, and the Lord loved him; not for lifeless adherence to instituted forms, but because his heart was full of piety. And can we find an example more worthy of imitation than the son of Jesse?

\* Probably he could, to a great extent, at all events. Nevertheless, he complains of not being able to participate in all the duties, as we may judge from his address to Saul: "But if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods." (1 Sam. xxvi. 19.) Did David then think ceremonies essential or not?—I. L.

Yet the faith that Moses taught is accused of possessing no comfort, of breathing no holy spirit, that it is neither a consoling nor a spiritual religion. Shame on those Israelites who permit this reproach to gain ground without once endeavouring to prove by *deeds*, its falsity! Too often it is even permitted to appear as the truth by the stern and rigid observance of rites and ceremonies, as if religion consisted in them alone. There are some who would deem it a sin to omit the repetition of the Shemang twice every day; yet are utterly unconscious of all the precepts it enforces, except the last, and they go on their way rejoicing, without one thought of natural unworthiness, which needs far more than the mere observance of form to be washed away; obeying, secure in supposed righteousness, the laws of their religion which divide them from others, yet mingling in the world without one thought of God; condemning with fierce invective all those who think differently from themselves, casing up their hearts in the icy bondage of form, without permitting one gleam of comfort, one spark of holy fire to enter therein, which, drawing them nearer to their universal Father, would render them more charitable to their fellow-creatures.\*

\* There are in all probability some few such bigots among us; but our forms are not to be charged with their wrong doing; nor

Yet such men, when they come to die, have found no comfort. And can we then wonder at the reproach cast upon the Jewish faith? Is it strange the Christian should believe his religion the right, and look down with scorn or pity on such followers of Israel? Is it strange that, when they see the Hebrew religion of the present day so different to that which David practised, and Moses and the prophets taught, they should believe the one a type of their saviour, the other, as more regarding themselves than us? Oh! that Israel would awake from their lethargy, and *prove* there is a holy spirit in the Hebrew faith. David was a Jew; and if his religion were not spiritual, whence did he derive comfort in his life of trial? Every prophet was a Jew: and how comes it, if the Christian religion alone possess holy fire, that the prophetic spirit should so entirely have ceased? If there be no hope, no comfort, no faith in immortality in the religion of Israel: what supported the Hebrew martyrs in the hour of torture and death, and enabled them to die as rejoicingly upon the stake, as those Christian sufferers who have so often been held up as the witnesses of the hope

are Rabbins responsible therefor; because their doctrines enforce the religion of the heart, they teach: "As we bless God for the good, so ought we to bless Him in evil." Is this an icy, unfeeling worship?—I. L.

and comfort of their faith? No, it is not the faith of Moses which is at fault, it is the morbid state of many who bear its name! The Eternal in mercy has permitted peace to descend upon us. He tried us in the ordeal of persecution, and He saw our love and faith were strong; we clung yet closer and closer unto Him; and the spirit was purified, even as the difficulty of adhering to form increased. And then He would try us in the far more dangerous ordeal of prosperity and peace. And oh! are we not found wanting? are we not torn by inward dissension, because with the nations we are at peace? are not party spirit and all its attendant evils filling up those hearts, which should seek only the glory of God, the amendment of their own ways and of those committed to their especial charge? While this state exists, can we ever hope for the advent of God's Anointed, the accomplishment of those glorious promises, which await the repentant? No; while, with the sickening anguish of hope deferred, we behold years roll on, and there seemeth no end to our captivity: instead of failing in trust, did we look into our hearts and behold their iniquity, wonder would be at an end; or if we did wonder, it would be at that infinite, that inexhaustible mercy, which yet keeps us alive, yet guards, preserves, and blesses us, despite of that sinful ingratitude, that com-

plete departure from the spirit of Judaism which, were it not for that promised mercy, would of necessity condemn us to annihilation.

There is yet another way of obeying the command contained in the second member of the verse we are considering—one that can meet with no objection, even from those who, advocates for the very letter of the law, may believe we have enlarged on it more than was Moses's intention, and that we have erred in dividing the verse. It is strange that, while so many rites and forms have been added to the pure worship of Moses, and permitted to become part of the religion without question or reproof, notwithstanding the precise command of the Lord, "Ye shall not *add* unto my law nor diminish therefrom," the endeavours, to define and enlarge the spiritual\* views of the Hebrews are

\* I must confess that it is something new to me to learn, that such could be the state of any part of the Jewish community. Spiritualizing in the Christian sense of the word, that is adopting the words of Scripture to events so as to make them agree, though the ostensible meaning is nowise the same, is confessedly abhorrent to us; but the spiritualizing of Miss Aguilar, or the seeking of a higher meaning in connexion with Scripture and ceremony is by no means very rare, on the contrary the excess of it has led to the establishment of the Cabala, which consists in detecting the mysteries of the law in every word and every act. A remarkable explanation of this kind is given of verse 17, Psalm cxv.: "'The dead shall not praise the Lord,' what is meant by the dead? the wicked—who are dead (in spirit) even whilst living." It

generally subjected to condemnation and scorn, as hypocrisy or saintly novelties, for which we have no foundation. Alas, that it should be so ! that the wrath of the Lord has flung such a dark obscuring veil over the minds of men, blinding them to the deeply spiritual nature of their faith. But, if to think and speak of the Lord at all times be to some minds incompatible with the holiness which would set Him at a distance, save in the hours of devotion: why should not this command find its obedience in the morning and evening public worship of a family ? Why is family devotion so completely banished from the Jewish nation ? Except on the Sabbath, and sometimes on other festivals, when do we see a Hebrew family assembled to

strikes me that my friend has met in her intercourse with society with persons who had not been properly educated in the duties of the law of Jacob ; and that she gives too much credence, without sufficient investigation, to the invectives of Christian writers. The ignorant among us may attach more importance to form than spirit ; but this is not the fault of our ancient teachers, such as Maimonides, Bechayé, Happenini, and a host of others, nor of the moderns, such as Mendelssohn, Wesseli, Hirsch, and others whom it is needless to enumerate. I do not by saying this wish to exonerate us from fault, but I am for one not willing to assume more than comes to our share.—Besides, the death-bed of Israelites is full of hope and faith ; and many instances could be enumerated, within my brief experience, of hopeful joy of the righteous, and of confiding repentance of those who sought the Lord in the sincerity of conversion and the lowliness of a contrite heart.—I. L.

pray? When do we see the father of a family read aloud the prayers, and take pride in reading and explaining the Bible to his children? He may sometimes tell them the meaning of peculiar forms; but is the Bible made applicable to their daily lives? is its solemn nature, its ever-acting comfort impressed on the yielding heart? We have very few opportunities\* of joining public service; and therefore are we doubly called upon to make the temple of the Lord within our own domestic hearths. It would elevate their religion in the minds of our children; it would strengthen devout affection in our own; we would be imparting the purest, most precious knowledge to those dearest to us; and they would feel that employment indeed sacred and delightful in which they felt that their parents shared and sympathized.

Why then should the Hebrew nation wilfully deprive herself of what may be termed the public devotion of a family? Why should she break asunder the link that, were it carefully cherished, would bind the cords of domestic affection yet closer together? The youthful members of a little domestic congregation would look back with warm emotion, in after years, to that pe-

\* This must be the fault of individuals, not of our system.—I. L.



ried when, with their brothers and sisters, they thronged around their parents to listen to the word of God, and made known to Him their common wants together. The companions of earliest infancy, who have grown with them from childhood into youth, may be scattered far and wide from their common home; but the remembrance of that holy hour of prayer will be a precious link in the hearts of each. Their religion will be associated with all those who were dearest to them, and time will lessen not that charm,—while in such associations religion herself will attain a more elevated nature. Early impressions generally follow us through life; and while the infant mind is filled with such a variety of ideas and correspondent knowledge, why should religion be the only thing left to find its way to the heart unaided and untaught? Why should there be no sweet associations attached to religion alone: when so many and varied are the flowers with which the path of literature is decked, so many sweets from knowledge culled to tempt the child along? And family devotion, strengthening and hallowing the lessons of piety continually received from a mother's lips, is more than likely to produce this wished for end.

Blessed in truth are those parents who join

heart to heart and hand to hand in the religious education of their children. Even when the pressing cares of business may interfere with the father's attendance to the public devotion of his family, the mother's task is blessed ; for she feels, though absent, his spirit recognises the hallowed hour as the evening and morning come round, and communes with them still ; and when he is permitted to return to lift up his voice in prayer and thanksgiving, how blessed to him and all those dear ones round him is that sweet hour of reunion—sweet and holy even as a shadowy type of family reunion in that world where the wo of parting is unknown !

But when this may not be, when the spirit of piety finds its home only in the mother's heart ; when the all-absorbing love of interest or of ambition bids the father forget the *immortal* spirits of his children, and renders him careless of all instruction save that which, tending to earthly aggrandizement, will raise them in the estimation of the world ; when the claims of Jerusalem are forgotten, and he looks upon himself *only* as a son of that land in which he is in reality but a “stranger and sojourner, even as his fathers were,” for it is not his own : even when such things are—yet let not the mothers in Israel be disheartened, they may still call their

children round them, and obey the *spirit* of the prayer they repeat so often. They may watch with a jealous eye the dawnings of piety in their children, and pray *for* and *with* them; and it may be theirs the glorious task, to raise up a new and better race to support the falling temple of the Lord.

## CHAPTER VIII.

THE SPIRIT AND THE FORMS OF JUDAISM CONSIDERED  
SEPARATELY AND TOGETHER.

THE concluding verses of the Shemang bring us to a subject on which, in the preceding chapters, we may have often been accused of touching too lightly ;—the peculiar forms and ceremonies of our religion. The frontlets and bracelets alluded to in these verses were ornaments peculiar to the Eastern dress, and the very fact of the children of Israel being commanded to associate the word of God with their very ornaments, to bind them upon their hands and between their eyes, and to go a little further, to make a fringe and place on it a thread of blue, “that they might remember the commandments of the Lord, and do them ; that man might not seek those things which his heart and eyes incline after, and in the pursuit of which he may be led astray :” all these directions, trifling as they may seem, are but unanswerable proofs of the close and inti-

mate communion which man was to hold with his Maker ; proofs, how entirely and completely religion, the *spirit* of religion, the whisperings of the Eternal, was to be associated with the actions of man—to follow him through life, to be bound upon his heart—not to be kept at that immense distance which is by some deemed the only way to retain holiness, for the alleged reason that such frequent communings only lessen the trembling awe in which we should approach our God. It is not as a Judge we are to behold and approach Him ; but as an ever-watchful, ever-loving Father, an ever-faithful, ever-sympathizing Friend, to whom we may pour forth every sorrow, every joy, our cares, our hopes, our wishes ; for He alone can know the extent of their influence upon our hearts,—He alone can comfort or can aid. To think continually on all the precepts contained in the preceding verses of the Shemang, was in all probability the origin of this command, to bind them on our hands and eyes, and place them on the doorposts and gates of our dwellings. Gradually and beautifully each verse links into the other. The binding the word of the Lord on our hands and eyes is connected with the precept, “ these words which I command thee this day, shall be upon *thy heart*,” referring to ourselves individually ; the other, when obeyed, aids us impercep-

tibly in thinking or speaking of the Lord at all times ; for surely His word cannot be seen upon our gates in walking out, or coming in, without a thought of Him who, “unless *He* build the house, they labour in vain that build it, unless *He* keep the city, the watchman waketh but in vain.”

It is not the mere obedience to the letter of the law, the mere adoption of the ancient dress in the hour of prayer, which will render our prayers acceptable. Their purpose is to aid the mind in withdrawing itself from its mere worldly occupations, to tempt the Hebrew youth to seek and know more of the law, a portion of which he bears upon his brow and hand ; to employ his mind, or intellect, of which the brow may be a significant figure, in the study of that precious word ; his hands—in those things acceptable to his Father in heaven. “A clean hand and a pure heart,” the frequent repetition of those words in the Holy Scripture is sufficiently convincing of the peculiar meaning attached to this rite ; and by studying the will of the Eternal, the Israelite learns how to obey it so as to have a beneficial effect on his spirit.

Such must ever be the intent of religious ceremonies. They are given to *aid* and *strengthen* the spirit of piety, resting within this spirit, yet NOT to take its place. The Eternal saw the

heart of man and knew that, when Adam sinned, the inclinations and desires of his children would be for the evil, not for the good ; and, therefore, that if religion were left to the promptings of natural man, she would speedily fly from this fallen world, and resume her native seat above. THAT MAN therefore who, despite the wickedness and heathenism darkly reigning round him, lifted up his affections and his intellects to his God ; devoted his whole soul unto His bidding ; believing, without question, the word of the Eternal, even to the resigning his only and his darling child,—that man was peculiarly the object of God's love and care ; for it was human righteousness shining forth clear and unmoved, as a bright star amidst surrounding darkness, dispersing 'neath its rays the clouds of natural sin and corruption which in Abraham's heart, even as in his fellows, had originally birth ; and it was his own pure, simple, trusting righteousness which excited the attention, and called down the blessing of the Lord. And for *this* faithful servant's sake, His love and mercy resolved on giving his descendants a law of light, and life, and joy, to aid them in knowing and serving Him, in governing the evil of their own hearts, so that the better principle, being the stronger, might bring forth good ; to teach them the God that framed and loved them ; to

give them, once more, tests of their obedience and their love; to leave them no longer to their own imaginings, but to set before them the hopes of immortality, veiled, perhaps, and shrouded, yet still gleaming through the religion which came to them through Moses, softly and silently, even as the invisible soul breathes through the every action, word, and thought of man; we see it not, know not its nature, yet do we doubt that it is there? and even thus is its immortality the spirit, life, breath, and glory of the Mosaic faith.

For the sake of Abraham was the law bestowed upon his seed, displaying throughout its whole extent the compassionate tenderness, the ever-fostering affection of its glorious Framer.

The spirit of piety, that yearning desire after holy things, and clinging love to God, are still, even as in the time of Abraham, direct gifts from the Father of all; His grace\* acts still imperceptibly upon natural man, though unperceived by our outward senses,—but the dictates of the law, the acts of obedience therein commanded, the revelation of the Lord and of His glorious attributes, the numerous aids to becoming worthy servants in His sight, and conquering evil propensities by the clear ex-

\* “Whoever comes to purify himself will be aided from heaven.”—*Talmud*.



planation of right and wrong which, through Moses, He has so mercifully set down:—all these are now common to us all; and therefore man's natural depravity and unenlightened ignorance can *never* be brought forward as excuses for sin and disobedience. The principle of good within us was naturally as powerful as that of evil, the example of our first father occasioned the fearful prevalence of the latter; but the principle of good is not even now extinguished; and, aided by the *strength* and *grace* of God which we have called down by *prayer*, it is yet enabled to conquer the evil, and walk on in the way of the Lord. It will *not* indeed obtain for us salvation;\* but it will be pleasing unto our Father, and incline His heart mercifully and favourably towards us.

This is one of the great distinctions between the Hebrew and Christian creeds. The God of the Christians does need a saviour and mediator; but the God of the Hebrew needs it not. They look on our beautiful law as one of fire and blood; that even when God gave it He knew it was impossible for man to keep it; that man's

\* Miss A. probably means that no acts of man *deserve* salvation, inasmuch as no one is righteous on earth who does good without sinning; nevertheless there is merit in every deed done in honour and the name of the Lord, and the multitude of true acts of piety will open for us the way to the tree of life, and make us partakers of the joys at the right hand of our everlasting Father.—I. L.

depravity would entirely prevent his obedience ; that all under the law are subject to misery and curses, are chained down to a heavy, lifeless weight, to redeem them from which our Father, at the same time the law was framed and given, resolved on the holocaust (sacrifice) of one who knew not sin, to take away the sins of men, to remove the curse of the law, and institute a law of love instead of the law of fire, and the awful dispensation revealed in the Old Testament.

According to this belief, the law was framed to be destroyed ; given to be removed ; sent as a curse instead of a blessing ; and the descendants of Abraham, instead of being peculiarly blessed above all nations, according to the solemn word of the Lord, must have been marked out from the very first as the objects of His wrath. But the God of the Hebrew is a God of TRUTH, whose words fail not, nor change, in whom there is not a shadow of turning ; and therefore is it that we reject this doctrine. When so repeatedly we read words to this import, “ My covenant will I not break, nor alter the thing that is gone out of my lips,” we dare not depart from that covenant ; for we know that it is to last to eternity. We cannot recognise our God in the Being who would impose a law upon His people, simply and solely to destroy them ; who would mock us by unmeaning ordinances ; who would desire

obedience when He knew the nature of man could not bestow it; who would fetter instead of freeing; fetter with infinitely more oppression and cruel bondage than the chains of Egypt from which He freed us; who with such deep solemnity, such majestic power, yet with such beneficence and tender love, would frame a law, and proclaim it eternal, yet at the same moment fix the period of its continuance and look to its annihilation. We cannot recognise the God of truth and love in one that would act thus. There is *not one* portion of that law which, when it was given, man could *not* obey; not one command, one ordinance, to which man could not implicitly adhere;—and that man fell from it was not the fault of the law or the ordinance of the Eternal. The law, as we have before said, was given to teach man his duties, to assist him in conquering natural depravity, and permitting the principle of good, also placed within him, to obtain ascendancy. He had thus the free will to choose his own path, to seek the favour of his God, or to reject it; and that he chose the latter *was not* because he had not the *power* to choose the former, or that he *could not* obey the law; but because, like Cain, he loved the evil more than the good, and resisted the still small voice which the love of our God has placed within every breast, resisted its entreaty to fly from

temptation, and implore the infused strength of the Lord, till its soft, yet piercing whisper was drowned in the roar of transgression and debauch.

Still, therefore, do we hail with delight, and wear with rejoicing the mild and gentle yoke of a law in which infinite love and mercy shine pre-eminent; still do we gladly acknowledge ourselves under the law; nor will we shake it off even now, that we are prevented from adhering to many of its ordinances. We know, and we are blessed in the belief, that our merciful Father knows the nature of His creatures far better than we know ourselves; and that if we cleave to His law, as far as it is in our power, during our captivity; if we earnestly *seek* after righteousness, and endeavour with heart, and soul, and might, to cherish the spirit of piety, to love the Lord: His infinite love, and long-suffering compassion will fill up the deficiency.\*

\* The Scriptures say: "Cursed be he that observeth not the words of this law to do them" (Deut. xxvii. 26,) which would imply blessing upon the faithful servant according to his means.—I cannot avoid observing, that in this very verse is a gross mistranslation in the English Bible, for the word *all* is inserted in italic letters before "words," so as to make it read "all the words," and this false interpretation has been made the basis of invective against us, because no one can keep *all* the law. For a more extensive view of this question I must refer the reader to my second Series of Discourses, Lecture ix. pp. 98-109.—I. L.

We have no need to look to a suffering\* saviour; our God is too just, too full of love for all His creatures, to demand the sacrifice of one for the sins of many, even were that one a God and not man. To know that we sin, to acknowledge our transgressions and the transgressions of our fathers, and look to, and trust in our Father's love and mercy, who, for His own sake, hath sworn to blot out as a thick cloud our sins—we have His holy word as guarantee, that this is enough; we therefore look to Him alone; and in His righteousness, if we seek it with all our heart, we are made righteous.

If we thus acknowledge the beneficent purpose of the law, how completely appropriate is it to our need! how evidently is it the work of an all-wise, all-merciful Father, who had but the good and everlasting welfare of His children in view, when He ordained it, and selected Moses to make it known. We cannot but feel an earnest desire to obey its every dictate, to adhere to it, as strictly, as closely as ever our scattered and fallen state will permit; and not strictly and closely alone, but freely, unconditionally,

\* There is not the most distant reference to such a being in the whole law; and we contend that, if such a belief were necessary for salvation, it would have been revealed in direct terms, and not been left to mere inference from a *single* sentence in the book of Isaiah.—I. L.

lovingly, giving the heart, not the servile obedience of slaves. And this is still in our power to do, though to very many of our rites and ceremonies we cannot adhere in our dispersed and captive state.

When men are drawn together to attend to peculiar rites, and keep holy particular days: their thoughts naturally revert from their individual concerns, to the combination of interest which draws them thus together. They are forced for the time to leave their temporal affairs, even though the thought should still cling more earnestly to these than to their spiritual welfare; they feel conscious of some obligation binding them to a Higher Power, and by degrees they attain some portion of holiness. To others, again, public observance of forms gives the opportunity to ponder on their God, which they might otherwise seek for in vain. And to other and yet more exalted minds it strengthens and supports the inward piety, it gives them that which they so earnestly desire, opportunities of proving their *love* by a willing and perfect obedience. Religious ceremonies also attract the attention of children, and sometimes lead them to ask and search for that which, through neglect or irreligion on the part of parents, they might never know. Many condemn form entirely; but if the rites and ceremonies of religion

were not intended to bring forth good, the God of goodness would not have ordained them. *Subordinate* to the spirit they were to be indeed; to *assist* the worship of the heart, but not to take its place. Ordained to preserve us wholly distinct from other nations, many of the minor laws, relating only to the customs of the nations under God's wrath, cannot of course now be observed; but they are not to be pronounced trifling and unimportant on that account; nor, because we cannot attend to *them*, are we to disregard others; for these are the words of the Eternal: "Ye shall not walk in the manners of the nations which I cast out before you; for they committed all these things, and therefore I abhorred them: but I have said unto you, Ye shall inherit their land, that floweth with milk and honey; I am the Lord your God which separates you from other people: and ye shall be holy unto me for I the Lord am holy, and have severed you from all other people, that you should be MINE."

We need go no farther than these beautiful verses, to perceive the origin and necessity of our peculiar ceremonies. We were to abstain from some to sever us from wickedness, and adhere to others to mark us as the holy of the Lord. Instead then of seeking to find excuses for their non-performance: should we not rather

glory in the minutest observance which would stamp us as so peculiarly the Lord's own, and deem it a glorious privilege to be thus marked out not only in feature and in faith, but in our civil and religious code, as the chosen of God? Had we been thus selected by an earthly sovereign, who would not have gloried in the distinction; and shall the Hebrew think less of the favour of his God?

True, the heathen nations, against whose evil example we were warned, no longer surround us; but we live in the midst of others with whom we are still more likely to become assimilated if we relax, in the very smallest degree, from our adherence to the law of Moses. With regard to this blessed law, the Bible is the only unerring guide; nor should the *end* and *intent* of its statutes ever be forgotten. The spirit of love, so beautifully breathing through the preceding verses of the Shemang, must hallow the observance of the two last, or obedience will be of little avail. If, when the Hebrew arrays himself in the Tephilin, he thinks on all that is comprised in the brief passages he has bound on his brow and hand, and earnestly and faithfully he seeks for strength to obey their dictates throughout the day, and he asks for grace that his hands work not evil, his feet turn not astray, his thoughts cleave not to transgression: the



command of Moses is indeed obeyed, not only in form, but in *spirit*. If the scroll of the law, fastened to the door-post of his house, remind the son of Israel of a preceding command, "to speak and think of his God when he sitteth in his house or walketh by the way;" if it evince to the strangers around that he is not one of them, however intimately he may mingle in social intercourse; that he glories in standing thus apart as the chosen of God: the form has done its duty, it springs from, and yet assists the spirit resting within.

Thus should every Hebrew rite be considered, and reason, not superstition, be traced as its foundation. The *Mind*, from whom every law in the Pentateuch originated, far exceeds in wisdom those which that celestial Mind has framed;—and therefore, in love, He threw a veil over that overpowering light of wisdom; and, choosing from among the seed of Abraham the best and meekest of His favoured servants: He delivered through his means laws which, though proceeding from the most profound wisdom, were yet couched in words suited to the weak comprehension of His creatures.

Not one of these laws has a mysterious, or admits of a double meaning. All who seek to know the Jewish ethics, will find them in the word of God; for it is to the ordinances of Scripture

*alone* we refer. There may be some observances which superstition and bigotry have introduced, some which tarnish and choke up the law of love which came direct from Heaven; but to them we allude not. The Bible and reason are the only guides to which the child of Israel can look in security. The laws for which we can find no foundation in the one, and which will not stand the test of the other, need no farther proof; they are not the dictates of the law, they are wanderings from the true and only law, the inventions of man, and not the words of God. The Bible gives us a cause, a reason for every statute it enjoins. It would have been sufficient had man been desired to obey simply because God willed it; but the Eternal would not thus blind His children; He would not the obedience of ignorance and fear; and therefore He condescended to inform us *wherefore* each law was given, that we might obey more willingly, and give the homage of the intellect as well as the sacrifice of the will.

It is therefore evident that those observances which not only confine the soaring spirit, but frequently occasion ordinances of far more weight to be neglected, and for which no reason can be assigned save the ideas of our ancient fathers, cannot be compared in weight and consequence to the piety of the heart, which but

too often they supersede. To explain the words of Moses and adapt them to the comprehension of all classes amongst their brethren was, in all probability, the sole intent of the Hebrew elders, an intent equally judicious as praiseworthy; but they would have shrunk back in sorrow and alarm could they have known that in future ages *their* words would take the place of the word of God; that they would be made the means of superstition creeping in amongst us, of bigotry raising her dark and lowering standard, till together they had well nigh expelled the pure spirit originally pervading the religion of Moses; that the very rites and ceremonies instituted to keep up a lively remembrance of the Lord should be the very means of bidding us forget Him, as if religion consisted only in outward form.

When we think on the many inconsistencies discoverable in the mere formalist; the contradictions which his strict yet lifeless adherence to mere ceremonial things and neglect of the spirit generally comprise; when we know that they who depart from the faith of their fathers are ever\* those reared in the severest obedience to

\* This is certainly a sweeping clause, though there is a great deal of truth in it; an education which merely looks to the enforcement of blind obedience, and is not sedulous to impress reasons for outward aids to religion upon the mind, cannot from its very nature

mere forms: we have quite sufficient evidence that such are not the consequences of obedience to the *law of Moses*, that they proceed not from the spirit of religion, which the forms were given to aid and strengthen, that they come of weak, capricious, changeful man, not from the immutable and eternal God. And their universal obedience generally proceeds from the Hebrew following in the steps of his fathers, without

shield an Israelite from the temptations which surround him when he is no longer in fear of paternal or magisterial rule. His observance of religion hitherto was based on fear, not knowledge; and fear being removed, he falls an easy prey to the whisperings of interest, gain, or worldly enjoyment. Hence my friend has doubtlessly seen many examples among the converts of the Society for Evangelizing the Jews of men who were reared in the strictest observance of forms who, despite of a fund of knowledge of religious lore, such as it is, had not their soul imbued with the spirit of the heavenly light. But are they Christians? By no means; they are converts from convenience or interest, and many doubtlessly would gladly embrace again the faith of their ancestors, did not pride or fear of starvation withhold them. Let it be observed, that Christians are unfortunately too much inclined to extend the helping hand to such pretended converts, believing them sincere in their profession of a change of sentiment. And when these converts have therefore once tasted the bounty for their apostacy, the door is closed against their return, whilst the necessity for this bounty exists, or whilst they are, as is generally the case, disinclined to labour for their own support.

The cause of these conversions does not lie in the *forms*, but in the absence of *spiritual* education. Could all the teachers and guides of our suffering people be only induced to teach the why and wherefore when propounding the observance of the duties: these would be executed from love of our faith, not from fear of

knowing the why and the wherefore. Nor is it extraordinary that, when the *spirit* is not inculcated, succeeding generations should either become yet more severely bigoted and darkly superstitious, or, disgusted with a religion which brings no comfort, no support, throw it off entirely, embrace another, or live as if they had no God. And is not this an awful consideration? Can it be one moment imagined, the God of love

parental authority. And thus armed with knowledge of what is demanded of Israelites and imbued with a firm reliance on Providence, our young men and our maidens might be exposed to the siren notes of proselyte-hunters without falling into the snare laid for their feet.

As regards the reasons for abiding by ancestral custom, it is *not*, as has been at times asserted, without cause; our wise men found the people in danger of being overwhelmed by the flood of gentile opinions, owing to a compulsory intercourse with the nations in their captivity; and they therefore prescribed rules as a fence for the law, to preserve its spirit from the assaults of outward danger. Without going the whole length of claiming permanency for all these ordinances of the elders, we may assert that it would be unwise and unsafe, even if it were legal, to pull down the bulwark, thus erected, with rude and unskilful hands. Such a reform would be destruction, not improvement. Better far is it to leave the gradual change to time, upon the good old principle of the ancient Hillel: "Let Israel alone; for if they are not prophets, they are the sons of prophets!" Indeed we are not quite so blind as the Christians assert we are; we have our faults and know them too; all we ask is, let us alone, leave us to regulate and improve our condition; and it would be wonderful if, with Heaven's blessing, some good fruit will not be produced under the hands of labourers who have never been wanting when the exigencies of the times demanded their aid.—I. L.

will accept the religion of petty ceremonies in lieu of the *heart* which He so continually demands? Will He, who hath desired the love of the heart, and soul, and might, be content with the mere offering of outward form? What are the words of his righteous servant David, when monarch of Israel, and it was in his power to attend to all and every rite enjoined by Moses? "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering; the sacrifices of God are a broken spirit, a broken and a contrite heart, oh God! thou wilt not despise."

Two most important facts are contained in these beautiful verses. In the first place, the Hebrew who thinks, feels, and acts, as if his salvation depended upon form alone, as if his acceptance with his God depended entirely and solely on lifeless rites in which the *spirit* has no part, tacitly allows the truth of all that the Nazarene would urge with regard to the necessity of a mediator. If it were the mere *formula* of priests and sacrifices,\* *wholly distinct* from the religion of the heart, which made atonement for him, and procured him salvation and accept-

\* Let it be remembered, that this is not the idea entertained by our elders, but only by those whose ignorance of our tenets makes them look upon outward aids as the essentials of religion. "The Merciful demands the heart" is the Talmudic doctrine.—I. L.

ance: the Nazarene has some room for his idea that, unless we acknowledge and feel the necessity of an everlasting high priest, and the grand atonement of a bleeding saviour, we must be utterly cast off and abandoned, we can have no hope, no refuge; and that, unless we cling to and acknowledge him, whom they allege to have been made an atonement for the sins of man, we must die in sin and be doomed everlastingly.

It is impossible for the mere formalist to bring substantial argument against this specious plea; and therefore is it that, when converts are made, or rather when departures take place from the faith of Israel, (for those cannot be termed converts who know nothing of the religion they leave,) they can always be traced to the offspring of those who inculcate the *form*, to the entire neglect of the true and pure spirit which our God demands.

It is otherwise with those who look on the above quoted words of David, according to their real meaning; who can trace in them, not alone the religion of the minstrel king, but the real intent of the sacrifices enjoined by Moses,—that they were to be secondary to the *sacrifices* of the heart and *will*, that, of themselves, they were even as nothing. If it were in the power of the priest to make atonement for sin, to wash away the guilt of the transgressor in the blood of

sacrifices: we should have a long account of David's formal acts of penance, of his seeking instantly the priest, of all the goats and sheep he brought up for sacrifices; instead of which we have the most exquisite description of Nathan's appeal, of the instant confession and remorse of the king, and of the touching events which followed: his forgiveness, yet his chastisement in the death of his beloved and innocent child. No doubt he strictly attended to those rites and sacrifices which Moses has instituted in case of sin; but we clearly perceive how completely secondary they were by the absence of all allusion to them, and by the emphatic and touching simplicity of the exclamation in which he shows the insufficiency of all sacrifice for sin, save that of the heart. We are sometimes apt to marvel, that even the best characters of the Bible are not exempt from sin; yet that very fact is a farther proof of our Father's infinite love and condescension. If the character of David had been wholly good, we should not have seen so clearly the perfect equity and love displayed in God's dealings with his creatures. It palpably and ocularily proves all that the prophets of later years sought so perseveringly to inculcate; that to repent humbly, sincerely, earnestly, to give the sacrifice of a broken and contrite heart, to turn from the error of former ways, and seek



after righteousness with heart and soul; firmly, yet with a lowly spirit, trusting in the fulness of God's love and tender mercy to fill up the deficiency, and in His truth and righteousness to make us righteous, to bow submissively and resignedly to whatever trials He may inflict: that this is all sufficient, He needs neither "the flesh of bulls, nor the blood of goats," He requires obedience, and no other atonement nor sacrifice; for the merit of these consisted in *obedience*, and simply as a test of that obedience they were instituted; consequently, the plea of the Nazarene is of no avail. We have no need of a dying saviour, our God is all sufficient, more than sufficient for our need. And if we give Him that sacrifice, which we can still give, if we obey every statute, which in our present captive and wandering state we *can* obey: our worship is as acceptable in His sight as it was in Jerusalem; for it needed the same mercy to purify and perfect it then as it does now.

Yet while we feel and acknowledge the insufficiency of form alone: the sons of Israel must beware of the contrary extreme, and, deeming that all consists of spirit worship, fail in that most important article of their faith, a willing and perfect *obedience*. If they adhere not to the rites of their forefathers, they cannot take unto themselves the gracious promises made to the

children of Israel ; for their religion degenerates into that, which is termed, natural theology ; in a word, they are Deists not Hebrews, and they deprive themselves alike of faith, hope, and comfort.

The origin of this far-spreading evil consists in the fatal desire to draw a line between past and present Jerusalem, and the countries in which we are scattered. In some things, indeed, we may be compelled to do so ; but certainly not in all. There are many, very many laws, which, if the Hebrew would still manifest himself as the first-born of the Lord, he can still implicitly obey.

Obedience to the fifth and sixth verses of the Shemang has fallen into disrepute, because it is supposed pharisaical, and only assumed to attract attention. But, when not thus abused, the very act of robing ourselves in an appointed dress must in a degree prepare the mind to address its Creator : the Hebrew has withdrawn from the world ; he is for the while divided from his fellow-men ; his thoughts are turned to another and holier object ; he does not rush unprepared and unthinkingly in the awful presence ; and he may then hope, his prayers are purer, more embued with a divine spirit, than had he turned direct from the world unto his God. But this dress was never intended to be assumed, except

in the sacred privacy of the closet, or in the stated hours of family devotion.

In the observance of these minute forms publicity should be most carefully avoided. It is enough, if to the world he demonstrate the peculiar holiness of his religion by the superiority of his moral conduct. The son of Israel, who has been in early years awakened to the *spirit* of Judaism, will gladly observe the minutest form, which will assist his devotions, and chain his wandering thoughts; and though the act of attaching the scroll of the law to the door posts of his house may not be in any way connected with the strengthening of the spirit: he will yet gladly avail himself of this command, to prove, he fears not the scorn of the world's attacking perhaps this public manifestation of his religion; he rather overcomes it as a *trial* and proof of willing obedience, and glories in thus keeping himself distinct from the nations, and holy unto his God.

Writing for professed Hebrews, it is scarcely necessary to touch on the laws regarding food; yet these are those which are generally seized upon by nominal religionists, and declared to relate solely to those Eastern nations where, even to this day, their disobedience is attended with disease and suffering. We have no proof in the word of God that they are, as some declare, simply and

solely the advice of Moses, a man, to keep his followers in health ; on the contrary we have the evidence of the whole Pentateuch, ay, and the prohibitions of the prophets, to convince us that the same infinite Mercy framed these, comparatively trivial as they are, as every other which His book contains. Moses could not speak for himself *alone* ; he had no power to make mere human laws ; the inspiration with which he was gifted would have wholly and instantly departed from him, had he dared to frame a single law which was not of the Lord. To preserve health, to keep us distinct and holy, to be a trial of obedience,—for these things they were originally given ; and that we are no longer in the country where they were bestowed is of little consequence. The one reason may be now perhaps as nothing, the food in other countries than the East may be sweet and wholesome ; but the others still exist in equal, perhaps in double force.

The act of eating may be deemed very trifling and unimportant ; but when indulged in at the expense of *disobedience*, it surely must become of weight ; for what first occasioned the influence of evil ? what tempted Eve to disobey ? Was it not in part the gratification of her appetite ? for “ when the woman saw that the tree was *good for food*” she put forth her hand, took of the

fruit thereof, and thereby disobeyed.\* The word of the Lord has gone forth, and it is not in our power to alter it. Who dare affirm that the very food chosen in this captive and degraded state, is *not* a trial of fidelity and obedience? That which the Eternal hath spoken will never be recalled. It may be that ignorant, short-sighted man, may not know the *reason* of many ordinances contained in the Bible; but that lowly, childlike faith which should be the portion of every child of Israel, rests satisfied in the conviction that the God of wisdom has some wise, though perhaps secret, end in all that He ordaineth: and consequently the Hebrew's duty is to *obey*, without question, implicitly and continually. If we once depart from the strict line of obedience, we know not when or where we

\* This argument, originally written in 1837, has lately become peculiarly dear from its association with a young friend and relative from whose lips the same idea proceeded in support of the same argument last summer, and is here recorded simply to evince that the Hebrew, even as the Christian religion, finds its beatified resting in minds of fourteen years. There is peculiar holiness in piety which has shone through long months of suffering; and when we remember that it was after months of peculiarly aggravated suffering he once emphatically said: "Were I told that eating that which is forbidden would restore me to health some months sooner than were I to refrain from doing so, I would not, I could not take it." Alas, perhaps, ere this little book comes forth to the world that blessed spirit may be lost to earth, for even now it hovers on the confines of eternity.—Since writing the above that spirit has indeed departed.

may stop. It is much easier to resist temptation, to keep our feet from *entering* the path of disobedience, than to stop the headlong course of evil when once the path is entered.

This fact is demonstrated alike in the Pentateuch, the books that follow, and in the Prophets. The Hebrew is either commanded to obey, or is shown the evils of disobedience. What occasioned the fall of man? Disobedience. What turned Lot's wife into a pillar of salt? Disobedience. What caused all the cruel wars that desolated Judea after the Israelites had obtained possession? Their disobedience in not exterminating the nations whose wickedness the Lord abhorred. Why did the Eternal depart from Saul? Because in sparing Agag and appropriating unto himself the richest spoils of the Amalekites he disobeyed. And the Lord had said unto his people, concerning the nations around them, "Ye shall not go in unto them, neither shall they come in unto you; for surely they will turn away your heart after their gods." Yet Solomon, the son of David, Solomon, to whom God had granted wisdom, riches, power, even Solomon, disobeyed this command; and not only did his glory depart from him, but from that one act of disobedience we may trace all the after miseries of the Jews. Had the kingdom of Israel remained united, and the twelve tribes

been acknowledging but one sovereign, it might have defied the power of the destroyer. Had Solomon's heart remained true unto his God: his son would have been blessed for his sake, even as *he* had been for David's; and thus the kingdoms of Israel and Judah might have gone on progressing in glory, in the knowledge of the Lord, till it had attained the height of prosperity and blessedness promised by Moses to those who OBEY the word of God. Instead of which the transgressions of Solomon were awfully visited on his son who followed in his evil ways. The greater part of the kingdom was rent from him; and, from that time, civil wars and their attendant miseries desolated Judea, and prepared the way for foreign conquerors.

Many other examples of disobedience and its evil consequences might be drawn from the sacred Book; but to do so, would exceed our limits. It may be, that at the present time disobedience would not draw down such *manifest* chastisement; but it is equally recorded above, equally subject to the wrath of our Father, whose favour and whose blessing we wilfully cast aside.

The emphatic verse: "Behold I set before you this day a blessing and a curse, a blessing if ye *obey* the commandments of the Lord, &c. and a curse, if ye will *not* obey the word of the

Lord your God," remains in equal force now as when it was given ; addressed to the people of Israel, it must remain valid and immutable, till that people shall cease from the earth. It is not confined either to place or time. Hundreds, ay, thousands of years have passed away ; yet the nation of Israel still exists, though every other, flourishing when those words were spoken, has crumbled into dust. We to this day remain emblems of the power, the mercy, the justice, the wrath of the Almighty ; and that verse applies as forcibly to *us* now, as it did to our fathers.

Obedience depends neither on country, time, nor situation ; it is required whether we are free citizens of Jerusalem, or wanderers and captives in the stranger's land ; whether all things are smiling around us, or dark clouds obscure us beneath their shades ; whether coeval with Moses, the present time, or a thousand years hence. And would we be still the first-born of the Lord : we must adhere without hesitation or inquiry to the law of Moses—the pure, the beautiful, and consistent law, of which the whole Bible is the glorious record.

Obedience extends over every rank and station. We cannot now bring burnt-offerings, and sacrifices unto the Lord ; but verses similar to this should be engraved on every youthful heart :  
“ Hath the Lord as great delight in burnt-offer-



ings and sacrifices, as in *obeying* the voice of the Lord? Behold to *obey* is better than sacrifice, to *hearken* than the fat of rams—for rebellion (or disobedience) is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.”

It is impossible to peruse the holy Scriptures without the conviction striking home to every Hebrew mind, that we may worship and love the Lord our God, as fervently, as steadily, as acceptably to Him in our captive state, as in Jerusalem. And should we not sometimes ponder on these things, and endeavour by individual conduct to uphold the glory of the nation, and assist by example our wavering brethren? The efforts of one, or two, or five, or ten, will be, alas! of little avail, save for their own souls. The love of the sons of Israel for their faith should be such, as would urge them to regard her welfare, her interest, her glory, even as their own. If even the Christian regards us as a “living miracle, as the living echo of Heaven’s holy tones from generation to generation:” in what other light can we look upon ourselves? Can we doubt that our existence is to be for ever? “Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, who divideth the sea when the waves thereof roar: *if* these ordinances depart from before me, saith the

Lord, *then* the seed of Israel shall also cease from being a nation before me for ever. If the heavens above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, saith the Lord." (Jeremiah, xxxi. 35-37.) "Ye are my witnesses, saith the Lord, that ye may know, and believe me, and understand, that I am He, before whom there was no god formed, neither shall there be after me; I, even I, am the Lord, and beside me there is no saviour. This people I have formed for myself, they shall show forth my praise." (Isaiah, xliii. 10, 11, 21.) And shall we refrain from doing so? Are we so insensible to such blessed privileges, as blindly to throw them off? And although almost every page of the holy Volume teems with proofs, that Israel and Judah *are* the chosen of the Lord, the people whom He hath framed for Himself, and whose religion will at length extend over the whole world: there are yet some, who wake not from their lethargy, who wilfully permit the Christians to believe, we are indeed forsaken, indeed deprived of all spirit, grace, and blessing, and that *theirs* is the religion, which alone can promise redemption, hope, and comfort. But how different would be the tenor of their thoughts concerning us: did they behold the glory of the Lord reflected in the

social and domestic conduct of every child of Israel.

Every Hebrew should look upon his faith as a temple extending over every land, to prove the immutability, the eternity of God, the unity of His purposes, the truth of the past, the present, and the future; and regard himself as one of the pillars which support it from falling to the ground, and adds, however insignificant in itself, to the strength, the durability, and the beauty of the whole.

That we do not think enough of these things proceeds from that spirit of independence, which would prompt every man to worship after his own fancy. Religion has no more powerful foe than independence. It is contrary to every law of nature. Who is it dare proclaim himself a being independent alike of God and man? Who dare say we are not dependent beings? Yet it is of little use acknowledging a God, One who frames, upholds, and guides: if man turn aside from His everlasting statutes to walk in his own ways, his, who himself is but the being of a day.

Obedience was from the first the great trial of man; and if we worship God after our own fashion, we rob both prayers and actions of their sweetest savour. Whether Hebrew, Christian, or Mahomedan, he only is sincerely and ear-

nestly religious, who strictly adheres to the statutes contained in the Book which each creed looks upon as sacred. And it should be the pride of every Hebrew to obey the laws of Moses implicitly, so unfailingly, as to give unanswerable evidence to all around that his religion is indeed divine.

It may be that obedience is more difficult now, that all worldly distinctions are confined to members of another\* creed, than were we in our own country, and had a king, princes, magistrates, and situations of dignity and honour amongst ourselves. But the Hebrew has still honour to support and glory to exalt; the honour of his faith, the glory of his God; he is still one of a great fabric which will *never* fall, however he may desert it. The mighty arm of the Lord upholds it; and were there but ten Israelites remaining, then would from them spring the messiah, the son of David, "to wipe away the tears from all faces," to teach us the worship of holiness and truth; then would from them the earth be regenerated.

Yet, let it not be imagined that, if it be the

\* It must not be lost sight of, that this book was written by a resident of England, where the Jews have not yet been admitted to an enjoyment of equal rights; the case is different in America and some states in Europe, though there are every where obstacles in our way which render preferment naturally difficult with a due observance of our religion.—I. L.

arm of the Lord which supports the undying fabric of His faith, it matters not how His people fall from it: that, whether they remain faithful, or for the sake of worldliness desert it, this cannot change the decrees of the Eternal. No, indeed, nothing they can do can destroy the law—but according to our work so shall be our recompense. Let them, therefore, stand firm, and show forth the glory of their God by adding to the beauty of the temple He has framed; and His blessing will descend like dew upon their souls, nourishing while it refresheth, consoling while it purifieth. But those that fall away will find their emblem in the fallen pillars of a ruined shrine; like them, for awhile, they may be admired in their fallen state, as converts are in the church they have adopted; but then crumbling into dust, despised, neglected, scattered like chaff before the wind, they will be doing dishonour to the fabric from which they have fallen, and will add nothing to their own beauty or utility. Even thus are those who, either impelled by worldly motives, or because they know nothing of their faith, dishonour and degrade the religion of their ancestors, whilst they add nothing to the glory of that which they have adopted. Oh! how great, how inconceivable is that love which, even to such sinners, holds forth both promises and pardon.

In vain we look for charity in those who have left the Jewish nation.\* Delighted with themselves, or perhaps angry with others for not following their example, (for whenever such persons come in contact with those who remain steadily firm, conscience raises her voice somewhat louder than they approve of, and the anger she excites against themselves they permit to find vent on others,) they seldom lose an opportunity to bring others over to their side, or endeavour to prove their zeal for their newly embraced creed by the scorn and contempt which they invariably evince towards the religion of their forefathers. How different is their conduct from that of the sincere and lowly, though mistaken follower of Christianity, how differently does he regard the Hebrew to those who, born Israelites themselves, may still have relations, even parents, who yet adhere to the law of God. But in vain they thus endeavour to conceal their descent, the mark of God is on their brows, and wherever they may be, they cannot shake it off.†

\* In this, as in every other rule, there are, happily, exceptions, as it has been peculiarly the author's happy fate to encounter. The author ought, perhaps, of all persons, to have avoided this subject—having ever received distinguished kindness from some few who are unhappily so situated; but in writing a theological work, it is the author's painful duty to write *generally*, not as individuals have experienced.

† In the midst of all his wanderings, and despite of the effects of

There are others, again, who take unto themselves the supposed glory of being converts, and whom many Christians triumphantly hail as such, who can really boast of no such privilege; placed by their parents at Christian schools, at a time when impressions are most readily imbibed, they cannot do otherwise than embrace

climates and physical changes, the Hebrew has preserved his peculiarity of features and cast of countenance. Going over to the army of our opponents marks us, therefore, but as traitors to the noble cause surrendered to us as its natural defenders; and to deny our origin is contradicting the evidence which our own countenance presents. "For unto me the children of Israel are servants; they are my servants, whom I brought forth out of the land of Egypt: I am the Lord your God." (Lev. xxv. 55.) These are the words of the law; and no one upon whom the badge of the divine service has been thrown can divest himself of it. The apostate may think that his new associates love and respect him; but he mistakes the truth; the intelligent Nazarene will suspect his sincerity, justly believing that he would not have quitted our communion were ours the conquering and triumphant, and Christianity the suffering cause. His face will mark him as the deserter from his God; and his great-grandchildren will still bear the evidence that they have sprung from the despised race of Israel. These are not idle words! they are the words of truth and common sense! How much nobler a course do they pursue who endeavour to bring honour upon their ancient lineage, who add renown to the blessed name of their ancestors, who magnify the glory of the law which they have received from their Maker! And indeed how happy would we be as a united people, if we all would contribute our aid to improve the condition of our brothers in faith, and act so, that all might acknowledge that our hopes of better things are well founded, and that the words of the Lord in our mouths are indeed truths, truths as unchanging, undying, as is the Creator himself who proclaimed them as his will and law.—I. L.

the doctrine which they hear continually explained, the only one indeed in which they are instructed. How then, in after life, can they take any credit to themselves, or deem themselves converts? The real meaning of which word appears to me, simply, *examining, studying, reflecting* on both religions, and the choosing that to which their heart and judgment respond; instead of which the Christian religion is the only one which they have known. They have not been taught the love and veneration for their ancient faith, which could strengthen them in its observance, and enable them to give up all worldly distinctions, rather than desert it. Oh! why will not Jewish parents instruct their children in the Jewish faith, or send them to Jewish schools, and shrink in horror from the sinful act of placing them where, imbibing a new belief, they will on their return to the parental roof too often break with a rude hand that holy link which of all others should most closely entwine the hearts of parents and children, the common worship of their common Father, the ONE religion of the ONE and Holy God!\*

\* I have really nothing to add to the impressive remarks of my friend, farther than that it appears unaccountable how a Jewish father and a Hebrew mother can surrender their children to the entire guidance of a Christian boarding-school. Religious indifference must have gone far indeed, where such a betrayal of the trust which God confided to them in their children takes place.



In these brief remarks on the great importance of steadily adhering to *form*, (for in the adhering or non-adhering we expose ourselves to the blessing or the curse so emphatically promised by Moses,) our review of the two last verses of the Shemang is concluded; and we have now but to notice the beautiful union, observable in the six verses, forming this daily

Do they really believe that, whether regarded as members of the human family at large or as Israelites, they have thus discharged the solemn duty incumbent on them to fit them, their charges, for the kingdom of Heaven? Do they themselves believe in the faith of Moses? Do they believe in ONE, unchanging, everlasting, immortal God? Do they believe that He will punish those who forswear his kingdom? We have yet to learn that there are professing Jews who believe otherwise! And yet they can sacrifice their children to an erroneous system, erroneous as we needs must deem it, simply because they are too indolent to retain them under the paternal roof, and to superintend in their own persons the education of those who ought to be prized above every thing. And oh! how can a man who deserves in the least to be blessed with a son, or a mother whose bosom throbs at all with emotion at beholding her own daughter—how can such think any employment more pleasure-bringing than assembling round them daily their own offspring, and to see their intellect expanding day by day and hour by hour, under their own guidance, at least under their own superintendence. I say not, that the parents should be the teachers; for as the world is now constituted, especially in large commercial communities, the fathers are too much occupied with business to have sufficient leisure, even if the capacity be not wanting. But surely in the evening hours they ought to rejoice to see their family circle unbroken around them, and to be assured that the instruction imparted during the day has not weakened the attachment felt towards the ancient belief of Israel. But the mothers in the house of Jacob, particularly those of the wealthier class,

prayer. Each is distinct, and forms a complete study of itself; yet each is so connected with the other, that the whole forms a more complete and summary rule of life, than can be found in any other part of the Bible.

It is scarcely possible for the reflecting mind to remain insensible to the precise and beautiful

and of them my friend I believe speaks more especially—surely they cannot be so much the slaves of pleasure and indolence, as to wish their sons and daughters removed from their dwelling, so that they may grow up without experiencing a mother's love, and caring in return little for maternal authority. But unfortunately there are such—fathers, who care not to see their sons around them in the hours of leisure; mothers, who divest themselves of their daughters' presence that they may not be disturbed in their amusement or be troubled with maternal cares! But are these Israelites? are they not the cause of their children's apostacy?—Yet when old age creeps over them, when they see their own flesh and blood worship at unholy shrines, calling upon gods whom our forefathers feared not: how will they curse the hour when their negligence or pride (that *their* children might be like those of the gentiles around them) counselled them to banish them, as it were, to a moral desert, where unbelief or false belief had necessarily to supply the knowledge of our blissful belief.—One excuse they may perhaps offer, the want of good schools of our own. But even this is no extenuation. If schools are wanting, establish them, place at their head men and women who fear the Lord and tremble at his word; and as sure as the sun shines for a light by day, Israelites will be able to give instruction, and fit out children intrusted to their care with all the light of science and refinement which they can obtain under gentile guidance. Yet even if this were not so, better far would it be that we be shut out from modern civilization, than that one of us should be thereby prevented from bearing his testimony to the existence and rule of the One true and only God and Saviour.—I. L.

arrangement of every sentence, almost of every word.

Proclaiming the unity of our God, we are daily reminded of our nationality, and all the weighty reflections and responsibilities which that nationality includes. Then desired to love the Lord with heart, and soul, and might. It is morally impossible to obey this command, unless the spirit of religion pervade our every action. Affections, intellect, springing from the pure fount of light, and love, must pour back their treasures ; as the sparkling waters of the fountain fall back into the same spring from whence they rose : social, domestic, individual conduct, benevolence, charity, every human virtue, are included in obedience to the second verse. In the third, the ten commandments are recalled to rest on our hearts, that we may remember them to do them. In the fourth, the duty of religious instruction, of strengthening our inward thoughts on this momentous subject by conversation, and of encouraging the spirit of piety to pervade even those amusements which we may deem profane, all are strongly inculcated. And lastly, lest the spirit thus enforced should fade away and die in our wavering hearts, adherence and obedience to instituted form are positively commanded. We cannot fail to perceive by the arrangement of this brief, yet per-

fect portion of our law, how closely and firmly the spirit is *united* with the form; and that, would we be Israelites indeed, not merely such in name, the command, implied in the *arrangement* as well as *precept*, *MUST* be obeyed. The *heart* must be wholly given to the Lord; yet still the instituted form *must* be obeyed, as strictly and steadily as our scattered state will permit. As both are here indivisibly connected: so is it evident, the religion of no Hebrew is perfect, unless the form be hallowed by the spirit, the SPIRIT quickened by the FORM.

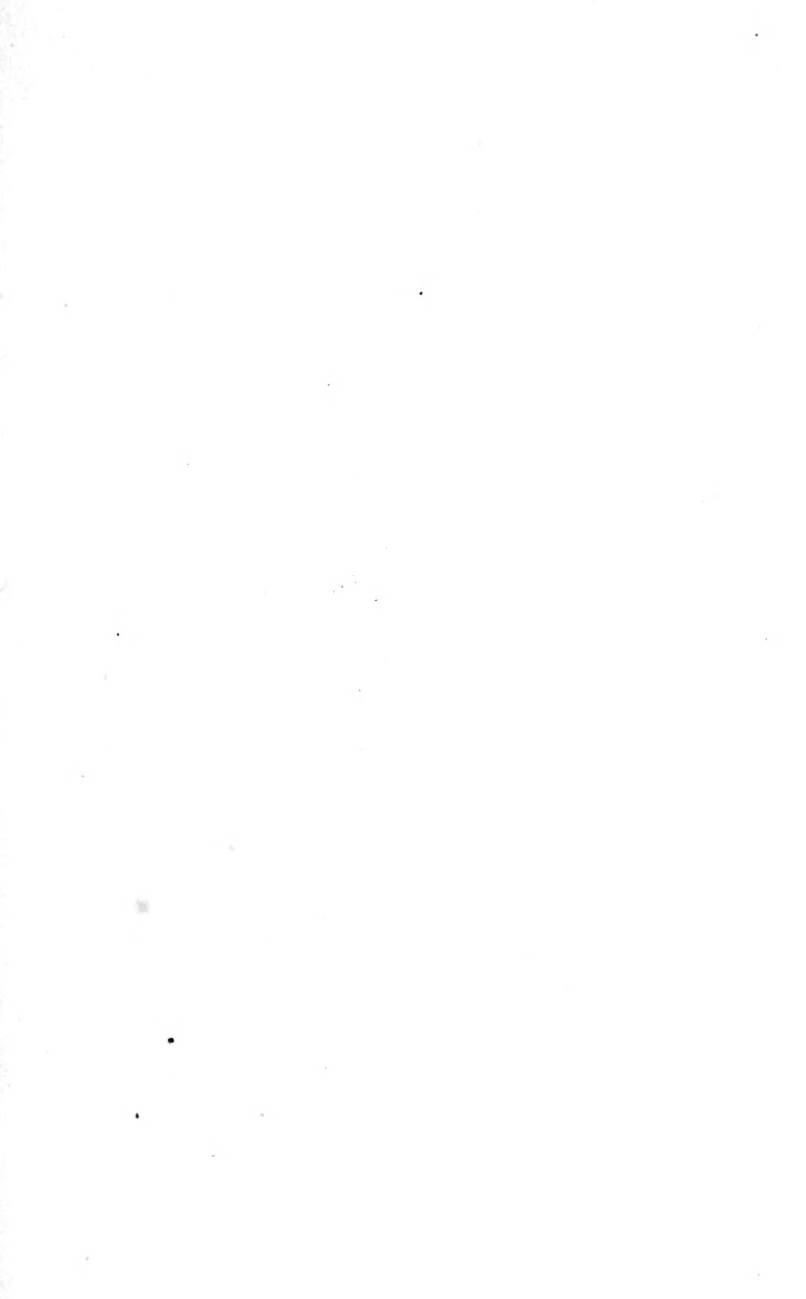
When this is done, when we behold the union of religion and morality, as the God of heaven intended; when all that is here comprised is indeed obeyed; when we behold Hebrew parents bringing up their children in the fear of the Lord, and according to the law of Moses,—the Bible read, studied, alike in English, as in our own language, and *believed* by every Israelite, male or female; when the Sabbath-day is hallowed, the love of interest and money, giving place to the pure love of God; worldly ambition set at nought, when it can only be gratified at the expense of Judaism; when the Jewish nation glories in her captive state as a proof, she *is* the chosen of the Lord, and hails the fulfilment of these awful threatenings as convincing evidence, that the glorious promises will be with equal

truth fulfilled ; when such things are : then indeed may we hope that the period of our redemption is drawing nigh, our release from captivity at hand, the advent of our Messiah approaching,—when every remaining prophecy shall be gloriously, blessedly, fully, accomplished, “ When the ransomed of the Lord shall return and come to Zion with songs and everlasting joy ; when they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

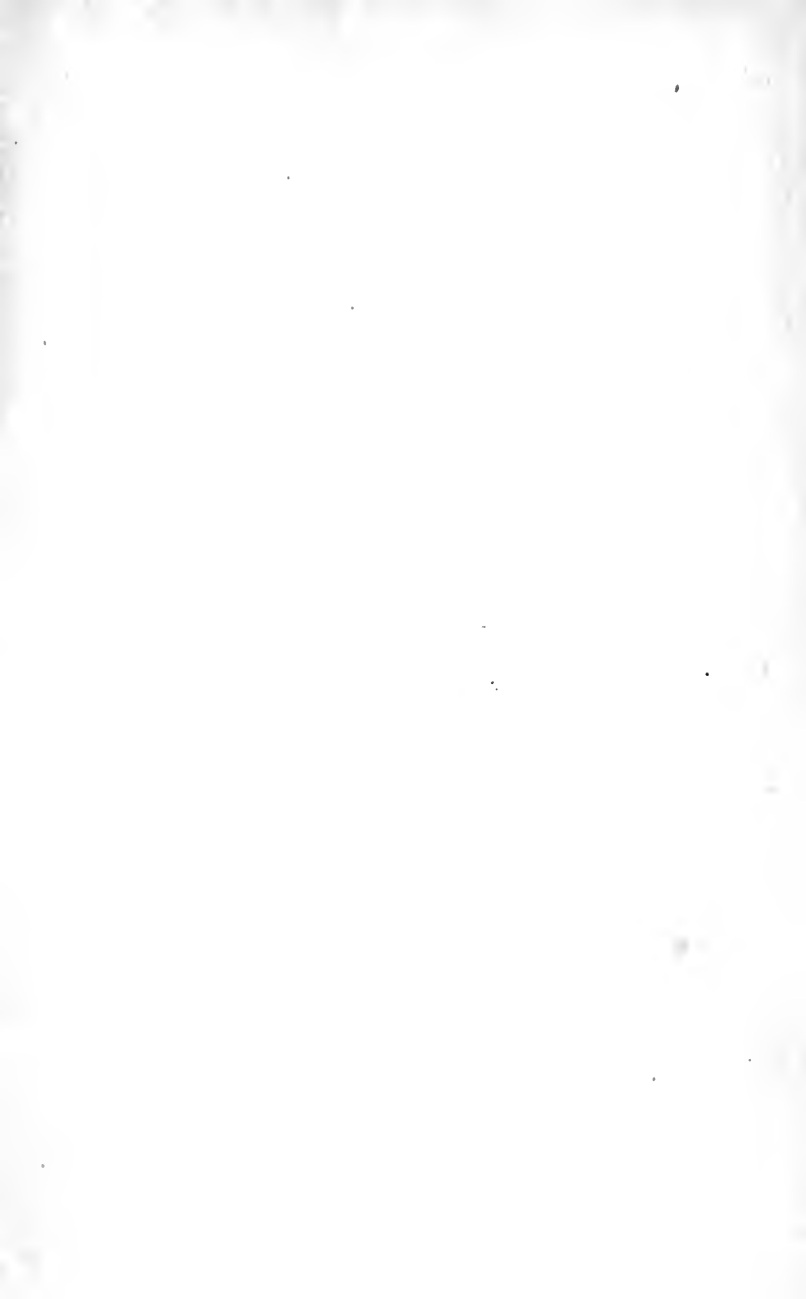
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